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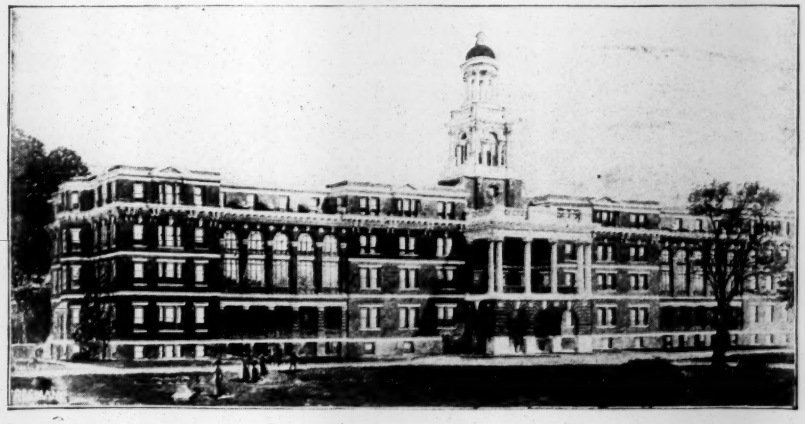

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THE ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. VII.—(XXVII).—July, 1902.—NO. 1.

THE CALENDAR OF THE SHEPHERDS—THE FIRST POPULAR ALMANAC.

The Printing Press in the Service of the Church.—II.

THE Bibliothèque Mazarine at Paris is an almost ideal library to work in. Looking out from its broad casements across the sparkling waters of the Seine one sits in full view of the long stretch of the Louvre, before a prospect as animated and full of sunshine as it is rich in historic memories. Though the Palais de l'Institut, of which the Mazarine forms part, dates from the seventeenth century, the room itself is bright and airy. Readers are not very numerous, for there is no great collection of modern works to attract them. Hence a book is no sooner asked for than it is found and brought by an attendant, while the silence is undisturbed save for the occasional hoarse cry of "La Patr-r-ie," shouted by the news-vendors outside. For the enthusiastic student of bibliography the Mazarine is quite a paradise.

Besides its manuscript treasures and other works of value, the library founded by the great French Cardinal contains a collection of nearly two thousand incunabula. Of these the most famous is the renowned Mazarine Bible, which in spite of all controversies is shown by more recent investigation to be the undoubted work of Gutenberg, the inventor of printing,[1] and the

[1] See Dr. Paul Schwenke, *Untersuchungen zur Geschichte des ersten Buchdrucks*, Berlin, 1900. As the late Professor Owen, the palæontologist, was said to be able to reconstruct an entire quadruped from a single specimen of its bones, so Dr. Schwenke from an attentive study of Gutenberg's surviving work, has retraced the whole typographical history of his great Bible. He tells us how long it took to print, how many copies were produced, how many presses were employed, how the punches, matrices, and type were made, and so on.

earliest complete book produced by typography. Of course, the copy in the Mazarine is very far from being unique. More than forty copies of this forty-two-line Bible—called *Mazarine* because the copy in the Mazarine Library was the first to attract attention—are now known to be in existence, and one of the finest, that from the Ashburnham library, after being priced at $25,000 (£5,000) in Mr. Quaritch's catalogue, not long since became the property of Mr. Robert Hoe of New York, making the seventh copy which has crossed the Atlantic to find a home in the United States. But it is not of the famous forty-two-line Bible that I propose here to speak, but of another work of which the Mazarine Library possesses two absolutely unique editions, both among the most precious of their kind, and both practically unknown to bibliographers.

The name of the *Compost et Kalendrier des Bergiers* is in some measure known to students of literature, on account of its similarity with that of Edmund Spenser's pastoral poem, *The Shepherd's Calendar*. Beyond the likeness of name, however, there is little to connect the rather dreary elegies of the Elizabethan poet with the thoroughly mediæval compilation printed nearly a century earlier. The *Kalendrier des Bergiers* is nothing more nor less than a popular almanac, and though its title to be regarded as the earliest of such literary ventures might be disputed,[2] in the English tongue at least its claim to priority seems well established. Perhaps no better summary of its contents can be furnished than that which was given long ago in Warton's *History of English Poetry:*

> "This piece," he says, "was calculated for the purposes of a perpetual almanac, and seems to have been the universal magazine of every article of salutary and useful knowledge. It is a medley of verse and prose, and contains amongst many other curious particulars, the saints of the whole year, the movable feasts, the signs of the zodiac, the properties of the twelve months, rules for blood-letting, a collection of proverbs, a system of ethics, politics, divinity, physiognomy, medicine, astrology, and geography."

In the days when books were rare, and the man who could read was looked upon as a scholar, it was out of the question for

[2] In Germany more particularly there were a few publications in the vulgar tongue very similar to the *Calendar of Shepherds* in their contents. The earliest I have seen is one attributed to the "Meyster Almansor," Augsburg, 1481.

Du ſont ſes pleurs ſe deul de mon treſpas: Parens amys voiſins a grant plante. qui me pleuroyent voyre ſans contrepas: Du eſt leſpoir que ſus eulx iay plante: Non fait penſer de ſoy durant ſante. Car ceſt fouleur daultruy querir ſuffraige Apres la mort: ſe vif on euſt ſuſaige De ſoy pourvoir deuāt le iour dernier. quant apres dieu neſt amour ſur ſe ſien.

Diczez patron vo⁹ qui portez ces hurcques Robes pompans: et pourpoins de ſatin. Ces grans plumauy, et ces fardees perruqs que ceſt de moy: entendes ce ſatin. Ignores vous quil fault quelque matin Tous cōme moy eſtre des vers la proye: He dieu ſe taiſt: ſi pēſe il de ſa poye Du retribut de voſtre ſacrifice. De ſes grans peulx il contemple tout vice.

Helas pour tant vanite delaiſſee Eliſez mieulx que le viure mondain. Ne ignores pas que mort vous ſoit paſſee: qui eſtes pres de cheoir en ſa main He tel eſt hyer qui neſt pas lendemain Las queſſe donc du monde et ſon plaiſir Or vie et mort ſi eſt en ton choiſir Eſliz des deux: et retiens la meilleure Bien eſt heureux qui mort prēt a bonne heure.

Depuis que mort deſſus toute a droicture Efforcez vo⁹ ſauoir des meurs leſtite Gaignez les cieulx ſeruant ſa pourriture Apreſtez vous contre la mort deſpite Voiez auſſi ceulx qui en ioye petite Celebrement ont leurs delitz paſſez: Jeunes et vieulx ſont enſemble entaſſez Et prīēt ceulx qui voirront ceſte hyſtoire Les treſpaſſez quilz ayent en memoire.

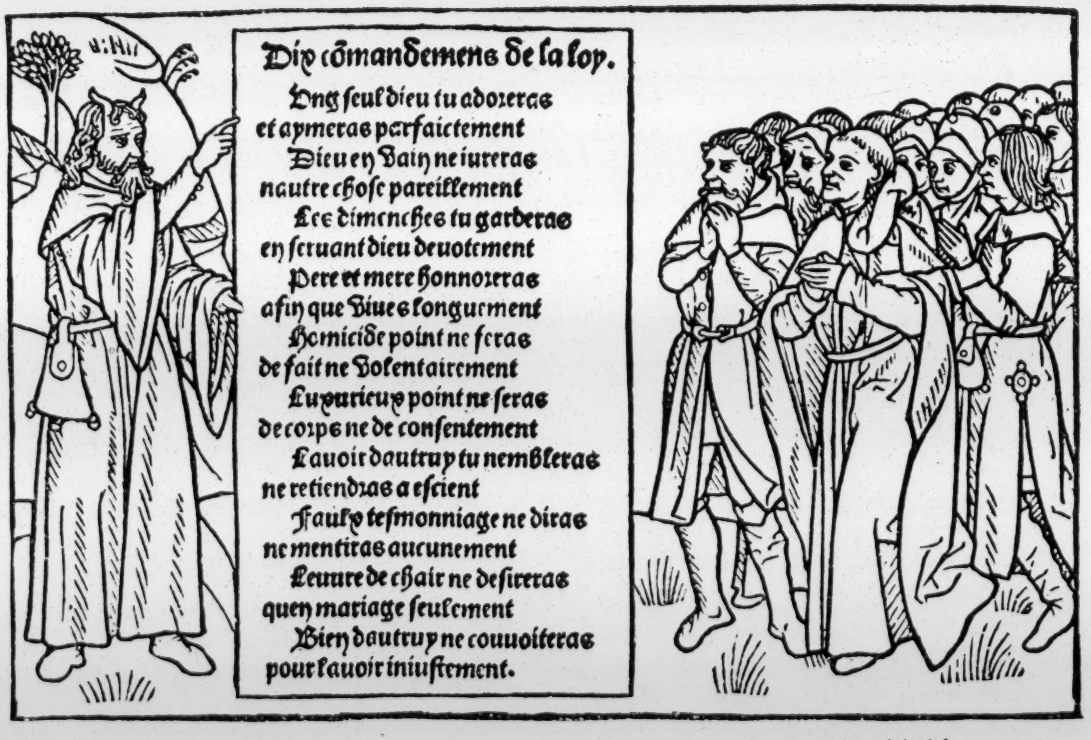
From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 1.—REMEMBER DEATH.

all save a very few to accumulate volumes and form a library. What was likely to be most in favor both among the burghers of the towns and the husbandmen of the country was a compendium of all knowledge which might be read aloud and expounded by any chance visitor who happened to be clerk enough to read it. Probably, too, in most households that were a little raised above the level of the very poor, one or two members could be found who had sufficient education to spell out the meaning of easy words, especially now that the invention of printing had made the task of deciphering the letters less difficult. Under these circumstances it is easy to understand that the possession of a single volume was likely to satisfy the literary aspirations of most families. The great thing was to produce a volume which would be as representative and comprehensive as possible.

It is this characteristic which makes the *Calendar of Shepherds* a truly popular book. As the name implies, it was to the country folk that it more directly appealed, but its contents were of a nature to interest all; and even now it has a fascination for the modern reader, as a singular revelation of the ideas, the superstitions, the science, the art, and above all the deep religious instincts, which were distinctive of life in the Middle Ages. Two facts more than anything else show the hold which the book exercised upon the popular taste. The first of these is the rarity of the surviving copies, and that in spite of the numerous editions which we know were issued; the second is the persistence with which books of identical or closely analogous contents have continued to be printed and to find a ready sale, especially in rural districts, almost to within our own times. To this latter point I shall have occasion to return later on; for the present, let me say a word about the early editions. When Dr. Sommer a few years since published his elaborately annotated facsimile reprint of the first English version,[3] he was under the impression that the French original first saw the light in 1493. This is a mistake. The beautifully illuminated copy on vellum in the Bibliothèque Nationale which Dr. Sommer showed to be the work of the printer Guiot Marchant, although his device had been painted out and replaced

[3] *The Kalender of Shepherdes*, facsimile reprint, edited by Dr. H. Oskar Sommer London: Kegan Paul. 1892.


Dix cõmandemens de la loy.
Vng seul dieu tu adoreras
et aymeras parfaictement
Dieu en Vain ne iureras
nautre chose pareillement
Les dimenches tu garderas
en seruant dieu deuotement
Pere et mere honnoreras
afin que viues longuement
Homicide point ne feras
de fait ne Volentairement
Luxurieux point ne seras
de corps ne de consentement
Lauoir dautruy tu nembleras
ne retiendras a escient
Faulx tesmonniage ne diras
ne mentiras aucunement
Leuure de chair ne desireras
que en mariage seulement
Bien dautruy ne conuoiteras
pour lauoir iniustement.

From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 2.—MOSES AND THE TEN COMMANDMENTS.

by Verard's, is not really the earliest edition. The Bibliothèque Mazarine, as I have recently satisfied myself by a careful inspection and collation, contains a still earlier edition, also by Guiot Marchant, printed in 1491. The size is smaller, the contents are less ample, but it is the same book, illustrated with the same woodcuts. So far as is known, this is the only copy in existence of the first French edition, and even this is very imperfect, for out of 32 leaves, or 64 pages, of which the book probably consisted, 6 leaves, or 12 pages, are certainly missing. The device of the printer and an elaborately scrolled capital *I* appear on the title-page, and with them a description of the contents, which may be thus translated:

> Here is the Calendar of Shepherds, containing three principal matters. The first is the knowledge which shepherds have of the skies, of the signs of the zodiac, of the stars, of the planets, of their courses, movements and properties. The second is of feasts, both moveable and immoveable, of the golden number; of new moons, and generally of all that is contained in the science of the *computus*. The third is of the almanac, of the four complexions, of governing and dieting oneself according as the seasons require, in order to live healthily, happily and long.
>
> Printed for the commodities above mentioned, and many others, as the table following showeth.

The scheme outlined in this title-page was enlarged in subsequent editions. How many these editions were we can but guess. Of several of those known to us we possess but a single copy, and it is only reasonable to infer that there were others, of which no single specimen has yet been found. In the year 1493 two handsome editions appeared, both printed by Marchant; one saw the light on April 18th, the other on July 18th. Of the former, two copies survive; of the latter, the only known specimen is in the British Museum. Besides the work of the Paris printers, numerous other impressions, but with inferior woodcuts, were brought out at Geneva, Lyons, Rouen, and Troyes, all within a period of twenty or thirty years.

By this figure hereafter one maye knowe ỹ houres by nyght/as foloweth. Lette be knowen the sterre that we call the pomell of the skye/ rygh: vnder it is the somer at the houre of myd nyght/and the place on ỹ erthe agaynste the sterre we call the angle of the erthe. Whā we wyll se it at eye we beholde our pomel/as I beholde vnder this corde/ & the neyther ende of my corde is the angle of the erthe/ and the sonne is ryght vnder it. The longe lynes that trauerse the sterre of the fygure that is the pomel of ỹ skyes serueth for two houres/ and ỹ small lynes for one houre. But yet serue lynes as ỹ chaūgēth geof ỹ sterre that sygnyfyeth myd nyght/ and cō: sequently the other houres/ for the longe houres serueth a moneth/and the small .xv. dayes. Let the corde be stretched that it be sene ouer the po: mell/not some sterre vnder the corde that maye alwaye be knowen/and ỹ shall be it that alwayes shall shewe vs the houres of the nyght. After ymagyn a cycle aboute ỹ pomell & dystaunce of the sterre marked/in whiche cycle be ymagyned the lynes or semblable dystaunces/as they ben in the fygure. Asma: ny dystaunces as the marked sterre shall be before ỹ corde soma: ny houres shall there be before myd nyght/and asmany as shalbe behynde the corde/somany houres ben after myd nyght. It must be knowen that the sterre marked chaunged the place in .xv. dayes

From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN

FIG. 3.—HOW TO TELL THE TIME AT NIGHT.

It was natural that so popular a work should before long find translators, and accordingly in 1503 a Scotchman residing in Paris seems to have been engaged by the famous publisher, Antoine Verard, to produce an English version of the Compost. How far the translator may have been competent or the reverse we have little means of judging; for although this English edition duly appeared and was illustrated by some of the best wood-blocks then in existence, the dialectical peculiarities of the translator, and still more the blunders of the French printers, totally unacquainted with English, have combined to produce a jargon which is almost unparalleled in the history of typography. The most extraordinary freak of the compositors was seemingly due to the absence of the letter *K* from their founts of French type, the result being that wherever it occurred they substituted for it the combination *lr*, which in their Gothic form, when taken together, bear a distant resemblance to a *K*. Here is a specimen of this curious Scotch translation; it renders the first paragraph of the French text in Fig. 1, which, the reader will notice, is really in verse, though printed continuously as prose. The dead man is supposed to say, as he shoulders his coffin-lid:

Qweyr ar the wepyngs of my deces
Parens, freyndys at gret planté
Qwych wepyt wyth owt conterpas
Qweyr is the E that above them I have plantyt
It ys good to thynlr of them self qwyl they have heelth
For yt ys folyshnes to seylr suffrage of others
After the deeth of the qwych had wsayge
To por wey them befor theyr latter day
Qwen after god thayr ys no law above theyr awn

Even this is rather a favorable representation of the text as printed, for the letter *w*, wherever it occurs, is there supplied by two *v*'s side by side. By "the *E*," the yew tree is no doubt meant, and *thynlr* and *seylr* stand of course for *think* and *seek*. Of this Paris edition of 1503 two copies only are known to survive, and it is from one of these, which belongs to the Duke of Devonshire, that Dr. Sommer has reproduced his facsimile reprint.

It is no wonder if, under such circumstances, an entirely new English version was soon found to be necessary. In 1506 the

Aucuns bergiers dient hõme estre vng petit monde par soy: pour les cõuenances et similitudes des quil a au grant monde: qui est agregacion des ix cielx quatre elemens et toutes choses que y sont. Premierement cõme a telle similitude au premier mobile qui est le souuerain ciel et principale partie du grant monde. car ainsi comme en celluy premier mobile est le zodiaque diuise en xij. parties lesquelles sont les. xij. signes ainsi hõme est diuise en xij parties qui sont dominees pu regardees diceulx signes chascune partie de son signe propre cõme listoire presente le monstre. Les signes sont: Aries Taurus Gemini Cancer. et les autres. Desquelx troie sont de nature de feu Aries Leo et Sagitarius. et trois de nature de lair Gemini Libra et Aquarius. et trois de nature de leaue: Cancer Scorpio et Pisces. et trois de nature de la terre Taurus Virgo et Capricornus. Le premier qui est Aries gouuerne la teste et la face de lomme. Taurus a le col et le noud dessus la gorge. Gemini les espaules les bras et les mains. Cancer la poictrine les costes la rate. le et le polmon. Leo lestomac le cueur et le dos. Virgo le Ventre et les entrailles Libra le petit Ventre les hennes le nombril et la partie dessoubz ses anchyes. Scorpio a la partie hõteuse les genitoires la Vessie et le fondement Sagitarius a les cuisses seulement. Capricornus a les genoux seulement aussi. Aquarius a les iambes depuis les genoux iusques aux talons et aux cheuilles des pies. Pisces a les pies pour sa partie laquelle il gouuerne. On ne doit faire incision ne coucher de ferrement le membre gouuerne daucun signe le lour que la lune y est pour la trop grant effusion de sang qui pourroit estre. ne aussi quant le soulcil y est pour le dangier et peril qui sen pourroit ensuiuir.

Aries est bon pour faire saignee quant la lune y est
fors en la partie laquelle il domine.

Aries est signe chault et sec nature de feu gouuerne le chief cest la teste et la face de lomme lequel est bon pour saigner cestassauoir quant la lune y est.

From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 4.—THE DOMINATION OF THE SIGNS OF THE ZODIAC.

London printer, Richard Pynson, seems to have purchased from Verard the whole set of blocks which had been used for the Paris impression, and with their aid he brought out at his own press a second and much more satisfactory edition of the *Calendar of Shepherds* for the use of his countrymen. In his introduction Pynson explains how " before tyme this boke was prynted in Paris in too corrupte englysshe, and nat by no englysshe man, wherefore these bokes that were brought into Englande no man coude understande." Pynson's own version was not free from reproach, for he seems to have contented himself with mending the Scotchman's text, without reference to the original French, but he has added some interesting verses of his own as a kind of *envoi*. A few stanzas may here be quoted, one of which has some bearing upon the question of the pre-Reformation English Bible which has been a good deal discussed of late by Abbot Gasquet and others. I modernize the spelling.

Remember clerkés daily do their diligence,
Into our corrupt speech matters to translate,
Yet between French and English is great difference.
Their language in reading is douce and delicate,
In their mother tongue they be so fortunate
They have the bible and apocalipse of divinity,
And other noble books that in English may not be.

Wherefore with patience I you all desire,
Beware of the rising of false heresy
Let every perfect faith set your hearts afire,
And the chaff from the corn clean out to try
They that believeth amiss be worthy to die,
And he is the greatest fool in the world ywis
That thinketh no man's wit is as good as his.

Thus endeth here the Shepherd's Calendar,
Drawn into English to God's reverence,
And for profit and pleasure, small clerks to cheer,
Plainly shewed to their intelligence,
Our part is done; now readers do your diligence,
And remember that Pynson saith to you this,
He that liveth well may not die amiss.

Only one copy of this 1506 edition is now known to be in existence. It is in the British Museum, and it is unfortunately far

Van ader lathen.

¶ In dussen navolgheden daghen ys yd beſunder gudt lathen.

IN erſte. Vp ſunte Blaſius dach. De ander dach ys Philippi vnde Jacobi. De drudde dach Bartholomei. De veerde dach Martini. Ock doen eyn deels meſter hyr tho ſunte Valentinus dach/vnde ſunte Steffens dach. Vnde alſo weren der laet daghe. vi.

¶ Eyn yſlick mynſche de ouer. xx. yaren ys/de ſchal laten in duſſen na volgenden daghen. In dem. xvi. dage des Mertz mantes/an dem rechten arme/vñe des hörens wyllen/des xxvi. dages ym Aprylle/an dem lyncken arme/vñe des ghe

From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 5.—THE BARBER-SURGEON AT WORK.

from complete. So much has it been injured, that nearly all the leaves have had to be covered on both sides with transparent paper, which makes it difficult to photograph. The only woodcut I have attempted to reproduce is that representing the second part of the Hail Mary, which was here for the first time printed in England. The other early editions of the English *Shepherd's Calendar* are hardly less scarce. Of Wynkyn de Worde's edition (1508), only one copy is known; of Julian Notary's (1518), there are said to be three copies, but no one of them is entire; of the 1528 Wynkyn de Worde, there are two copies. Lastly, I have recently found that, at the Mazarine Library in Paris, there is preserved a copy of a singularly handsome edition by Pynson, the existence of which was not even suspected. Probably there were many others of which no trace is left. Of post-Reformation editions I am not now speaking.

Turning now to the contents of this eminently popular compendium of knowledge, one cannot help being struck by the predominant part which religion plays in the whole scheme of the work. Not to speak of the calendar itself, and the apparatus for the *compost* (or *computus*), the book provides not only a complete manual of religious instruction, but also a body of spiritual counsels and exhortations of the most practical kind. The keynote is struck from the outset in such terms as these:

> Here before time there was a shepherd keeping his sheep in the fields, which was no clerk, he understood no manner of scripture nor writing, but only by his natural wit. He saith that living and dying is all at the will and pleasure of Almighty God. And he saith that by the course of nature a man may live three score and twelve year or more. For every man is XXXVI year old ere he come to his full strength and virtue. And then he is at his best, both in wisdom and also in sadness and discretion. For by XXXVI year, and if so be that he have not good manners, then it is unlikely that ever he shall have good manners after, while he live.

Drawing the inference that a man's body will take as long to wear out as to reach its maturity, the writer concludes that if men

die before the term of three score and twelve years, "it is ofttime by violence or outrage of themself, but if they live beyond that

From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 6.—THE LAST PART OF THE HAIL MARY.

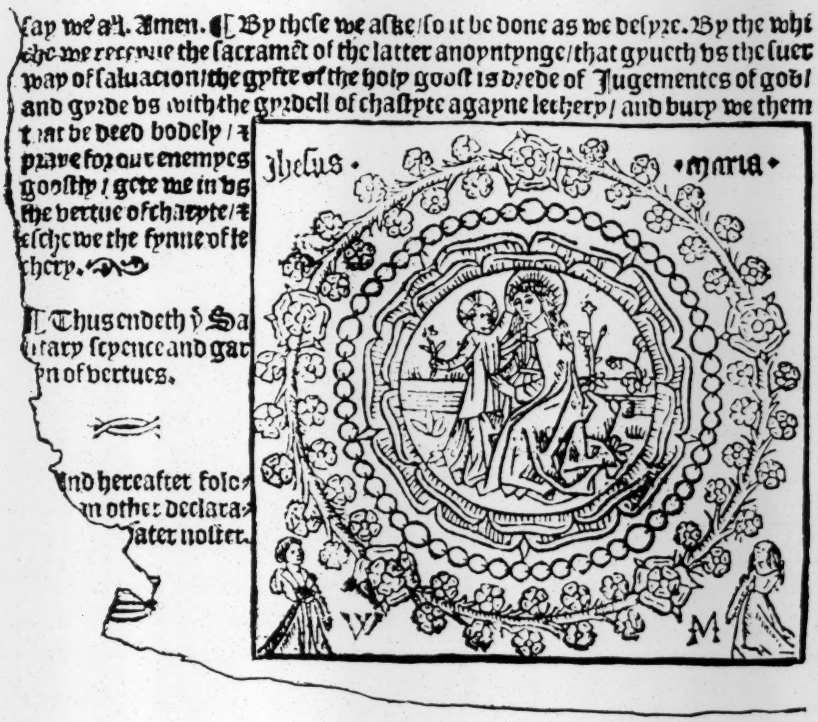
time it is by good governaunce and good dyet. One desire of this shepherd," he goes on, "was to live long holily and to die well.

But this desire of long life was in his soul, which he hoped to have after his death. For the soul shall never die, whether it be in bliss or in pain."

As might be expected from such an introduction and from other words in Pynson's preface, too long to quote, the religious character of the book, however oddly assorted with an astrology and mythology smacking strongly of paganism, is the predominant feature. The series of woodcuts which most readily catch the eye, the alarming realism of which cannot wholly hide their artistic qualities, represent the seven deadly sins, as illustrated in the punishments of the lost. I have not reproduced any of them here, because they belong more strictly to another work which may perhaps be noticed in a future article. But the chapter on the deadly sins is only one item among many. The commandments of God and the commandments of the Church are duly emphasized as the foundation of all sound religious teaching. The cut (here shown in Fig. 2) of Moses giving to the world the tables of the law, has been reproduced from a copy of Guiot Marchant's 1500 edition at the Bodleian. The original is a fine bold engraving filling the whole width of a folio page, and the rhymed version of the commandments, *Un seul Dieu tu adoreras*, etc., as some of my readers will be aware, is the same which is learnt by French school children at the present day. Again the Our Father, Hail Mary, and Creed are all set down with an exposition of their meaning and some excellent illustrations, while the topics of Confession and especially of death are brought before the reader in a variety of ways. Thus almost at the close of the volume we have a picture of a negro trumpeter blowing upon a horn, with the inscription:

> How every man and woman ought to cease of their sins at the sounding of the dreadable horn.
>
> Ho! Ho! you blind folk darkened in the cloud
> Of ignorant fumes, thick and mystical,
> Take heed of my horn tooting all aloud
> With boysterous sounds and blastes boreal,
> Giving you warning of the judgment final
> The which daily is ready to give sentence
> Of perverse people replete with negligence.

Ho! Ho! betimes ere that it be too late,
Cease while ye have space and opportunity,
Leave your follies ere death make you checkmate,
Cease your ignorant incredulity,
Chase your thoughts of immundicity,
Cease of your pecunial pensement
The which defileth your entendement.



From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 7.—AN ENGLISH ROSARY PICTURE.

One cannot entirely congratulate the translator in these and similar renderings. The version is almost as much French as English. "Pecunial pensement" means presumably anxiety about money, and "entendement" is no doubt the equivalent of understanding. But the religious purpose of the verses is clear

enough, and so is the introduction into such a book, or "Meditations of the Passion of our Lord Jesus Christ, that shepherds and all other people should think on when they pray." Even in the "rules for the governance of health" the religious aspect of the matter is evidently not far from the writer's thoughts:

"Suffer no surfeits in thy house at night,
Ware (*beware*) of rare (*late*) suppers and of great excess,
Of nodding heads and of candle light,
Of sloth at morrow and slumbering idleness,
Which of all vices is chief portresser (*introducer*),
Void (*avoid*) all drunkenness, liars and lechours,
Of all unthrifty exile the maystresse (*profession*),
That is to say, dice-players and hazarders."

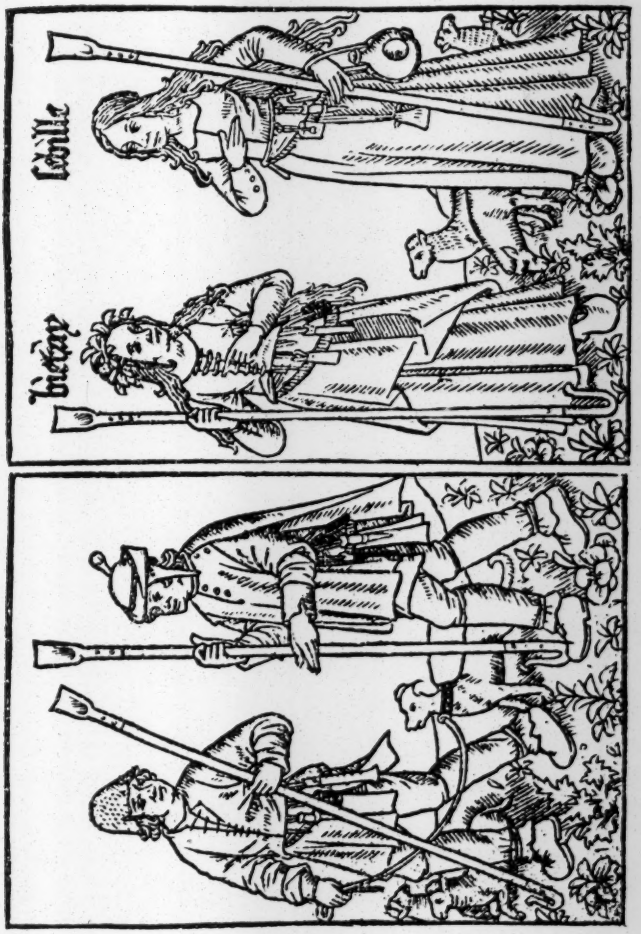
The writer is not afraid of detail, and some of his directions are minute in the extreme. The following will afford a sufficient specimen:

"Dine not at morrow (*morn*) before thy appetite,
Clear air and walking maketh good digestion,
Between meals drink not for no froward delight,
But (*unless*) thirst or travail give thee occasion.
Over-salt meat doth great oppression
To feeble stomachs when they cannot refrain
From things contrary to their complexion,
Of greedy hands the stomach hath great pain."

It must not be supposed from these extracts that the bulk of the book is in verse or that it is principally made up of moral counsels. It is above all things an almanac, and a large amount of space is taken up with the moon and stars, and the phases of the heavens; but often, as already said, with a curious mixture of astrology and medicine. A woodcut from the second edition of Wynkyn de Worde (Fig. 3), while it illustrates the inferior execution of his quarto impression, will also give an idea of the observations suggested to shepherds by which they may tell the hour of the night. Very curious are the anatomical figures found in all the editions, or the pictures and descriptions which illustrate the four complexions and the influence of the planets. I content myself, however, with reproducing (Fig. 4) the chart of the human frame as dominated by the twelve signs of the zodiac. This plan was regarded as specially important for deciding the delicate question of the time and manner of bleeding, a remedy then of

universal application. The kind of directions given are such as follow:

> Aries is good for blood letting when the moon is in it, save for the part that it domineth.



From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 8.—SHEPHERDS AND SHEPHERDESSES WITH THEIR CROOKS.

Taurus is evil for bleeding. Taurus is dry and cold, nature of the earth, and governeth the neck and the knot under the throat, and it is evil for bleeding.

Or again:

> Between the wrist of the foot and the great toe, is a vein the which is letten blood for divers sicknesses and inconveniences, as the pestilence, that taketh a person suddenly by the great superabundance of humours and the bleeding must be made within a natural day, that is to wit: Within XXIV hours after that the sickness is taken of the patient and before the fever come on him, and this bleeding ought to be done after the corpulence of the patient.

As an example of a type of illustration, which appears in almost every book of this class, I reproduce (Fig. 5) a cut from a German work, which, though not strictly a copy of the *Shepherd's Calendar*, is entered under that heading in the Bodleian Catalogue. In the accompanying text a list is given of lucky days to be bled on; whence one learns, for instance, with interest, that the days most recommended were the feasts of St. Blaise, St. Bartholomew, St. Martin, etc.; or that a man over twenty ought to be bled in the right arm, on the 16th of March, for the sake of his hearing; and so on.

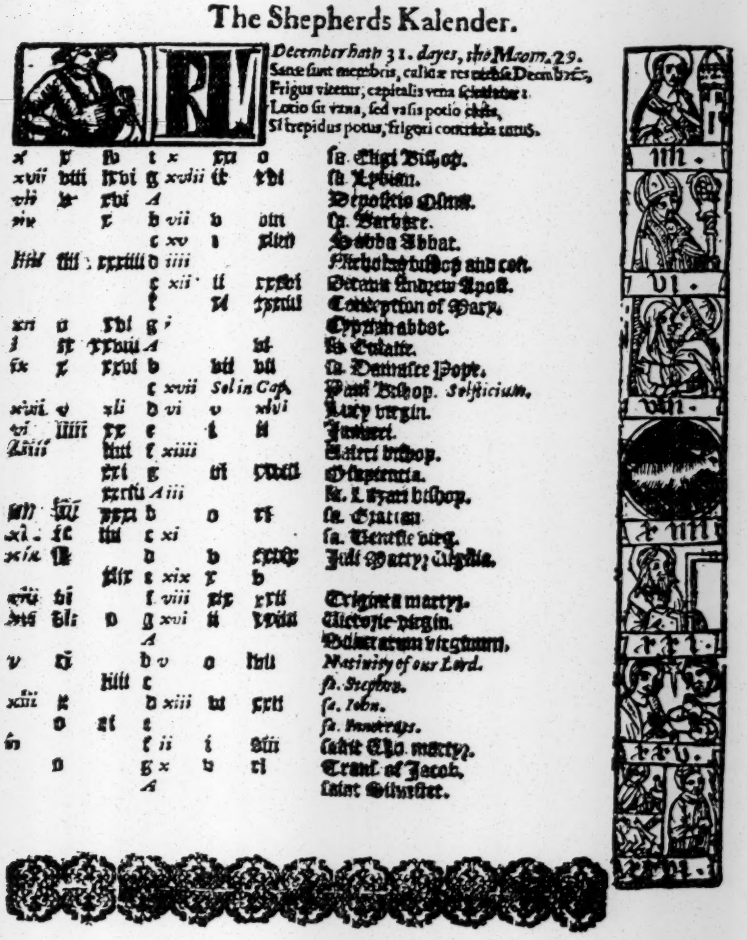
Or again we are informed:

> A man ought not to make incision nor to touch with iron the member governed of any sign the day that the moon is in it, for fear of the great effusion of blood that might happen, nor in like wise also when the sun is in it, for the danger and peril that might ensue.

Even here in the more scientific part of the treatise pious applications are not absent. Thus the succession of the months is treated as a parable of the life of man. For instance:

> May is the season that all flowers are spread and be then in their most virtue with sweet savour, in these six years he is in his most strength, but then let him gather the flowers of good manners betimes, for if he tarry past that age it is an hap if ever he take them; for he is then XXX years.
>
> December. Then is man LX and XII years. Then had

he lever have a warm fire than a fair lady. And after this age he goeth into decrepitus to wax a child again, and



From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 9.—THE CALENDAR FOR DECEMBER.

can not wield himself. And the young folk be weary of their company and without they have much goods, they

> be full little taken heed of; God wot, and the more pity, for age should be worshipped in the honour of the Father of Heaven and for His sake cherished.

The really popular character of the *Shepherd's Calendar*, as was said above, is made clear from many circumstances. Any one who will look into the history of the almanacs published both in England and on the Continent, during the last three centuries, will see how the astrological and miscellaneous features of the *Shepherd's Calendar* have been perpetuated. There have been also some avowed imitations, as in particular the *Kalendrier des Bergières* (the Calendar of Shepherdesses), a very similar work, of which two editions were published in Paris before the end of the fifteenth century. But perhaps the most remarkable testimony to the popularity of the book, and to the influence it must have exerted upon whole generations of readers, is the persistence of its distinctively Catholic lineaments in England long after Catholicism as a system had been completely swept away.[4] I hardly think I should exaggerate if I described this as one of the most remarkable phenomena in the history of religious literature. For any one who knows something of the feeling in England during the Commonwealth, or the Stuart period which preceded, the fact that such papistical books were openly published and sold will appear almost incredible. Of course there had been some expurgation and modification of the book at the beginning of the Elizabethan period, but after that it appears to have been left unchanged, exhibiting its popery under disguises that were almost ludicrous in their transparency. Take, for instance, such an example as the following, which survives in the very latest known edition of the *Shepherd's Calendar*, that of 1656:

> Here demandeth the Master Shepherd in how many things the Christian man ought to follow Jesus Christ, for to accomplish the promise of Baptism. The simple shepherd answereth: I say in six things. The first is clean-

[4] Of seventeenth century editions we know for certain of copies printed in 1604, 1611, 1618, 1631, and 1656. There were probably other editions which have completely perished.

The Shepheards Kalender.

The ſalutation of the Angel Gabriel.

IN this ſalutation is three myſteries. The firſt is the ſalutation that the Angell Gabriel made. The ſecond is the loving commendation that S. Elizabeth made, mother to S. Iohn Baptiſt. The third is the ſupplicatiō that our mother holy church maketh. And they be the moſt fair words that we can ſay to our Lady: that is the Ave Maria, wherin we ſalute her, praiſe her, pray her, and ſpeak to her. And therfore it is only ſaid to her, and not to S. Katherine, nor to S. Margaret, nor to none other Saint. And if thou demaund how thou maiſt then pray to other ſaints, I ſay to thee, thou muſt pray as our mother holy Church praieth, in ſaying to Saint Peter, Holy S. Peter, pray for us. S. Thomas pray for us. That they may pray to God to give us grace, & he forgive us our ſins. And that he give us grace to doe his will & penance, & keep his commandements, & ſo we ſhall pray to the ſaints in heaven after the neceſſity that we have.

S. Peter, S. Andrew, S. James the great, S. John, S. Thomas, S. James the leſſe, S. Philip, S. Bartholomew, S. Matthew, S. Simon, S. Jude, and S. Matthias.

From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 10.—A SURVIVAL OF CATHOLICISM, 1656.

> ness of conscience, for there is nothing more pleasing to God than a clean conscience, and it will be made clean in two manners—one is by Baptism, when we receive it; and the other is by *patience*, that is contrition of heart, confession of mouth, satisfaction of work. And then when we be clean, we are pleasing to Jesus Christ, who with the Master of His mercy, cleanseth the sinners that do penance and maketh them fair.

Could anything be more barefaced than the substitution of the word *patience* for the original penance? In the commentary upon the Our Father, again we have explicit mention of "the seven sacraments of the holy Church," as well as of "the sacrament of marriage," the "sacrament of the latter anointing," and the rest. Under the heading of "the Commandments of the Church," we find it assumed that "men are bound to confess them and receive at Easter, to keep the holy days commanded and the fasts of obligation." Several months of the Calendar proper are reprinted absolutely unchanged, as may be learnt from Fig. 9 representing the month of December, in which even the feast of "St. Thomas the Martyr" is retained, and the antiphon *O Sapientia* duly indicated. But perhaps the most striking illustration of conservatism is supplied by the treatment of the Hail Mary shown in the last of our illustrations. It is true that Pynson's woodcut of the Pope and bishops kneeling before our Lady has made way for a simple picture of the Madonna, and that the text of the Hail Mary is no longer given; but the reference to "our mother holy Church" and the doctrine of the invocation of Saints stands just as it did in the Middle Ages. Though the facsimile is much reduced, the reader may be able to decipher the words for himself.

There are many other interesting topics that might be noted, both in the ancient and in the seventeenth century editions of the *Shepherd's Calendar*, but I have already exceeded my limits, and I must leave those who are interested in this venerable almanac, the ancestor of all modern almanacs, to acquire Dr. Sommer's edition and examine into the matter for themselves.

London, England. HERBERT THURSTON, S.J.

The Illustrations.

Fig. 1.—Remember Death.

A woodcut found in an early tract, printed by Guiot Marchant under this title and now in the Bibliothèque Nationale, Paris. This tract was afterwards incorporated in the *Kalendrier des Bergiers*. The page is reproduced from the edition of 1500 in the Bodleian Library, Oxford.

Fig. 2.—Moses and the Ten Commandments.

From the 1500 edition of the *Kalendrier* at the Bodleian Library.

Fig. 3.—How to Tell the Time at Night.

A page from the 1528 edition of the *Calendar of Shepherds* at the Bodleian.

Fig. 4.—The Domination of the Signs of the Zodiac.

A cut found in the first edition (1491) of the *Kalendrier des Bergiers*. Reproduced from the edition of Guiot Marchant of 1500 in the Bodleian Library, Oxford.

Fig. 5.—The Barber-Surgeon at Work.

From a German Almanac in the Bodleian of about 1517, analogous to the *Calendar of Shepherds*.

Fig. 6.—The Last Part of the Hail Mary.

From the unique copy of Pynson's first edition (1506) of the *Calendar of Shepherds*, now in the British Museum.

Fig. 7.—An English Rosary Picture.

From Julian Notary's edition of c. 1518. So far as I know this is the only edition which contains such a cut. From the copy in the Bodleian Library, Oxford.

Fig. 8.—Shepherds and Shepherdesses with their Crooks.

Cuts from the *Kalendrier des Bergières* (Calendar of Sheperdesses). Paris, 1498. At the British Museum. The photograph is a good deal reduced.

Fig. 9.—The Calendar for December.

This is taken from the 1631 edition printed and openly sold in London. The picture blocks used for the border are the identical blocks engraved in France and brought by Pynson to England before 1506. From the British Museum.

Fig. 10.—A Survival of Catholicism, 1656.

From the copy of the British Museum picture, and sold without disguise in London by a Protestant printer during the Commonwealth. Reduced.

LIBRARIES AND THE "MAGNA PUERIS REVERENTIA."

TO one thinking of books and reading, and of school libraries, came a candid friend and recited Sir Anthony Absolute addressing Mrs. Malaprop, on "the natural consequence of teaching girls to read."

"Had I a thousand daughters," continues that unreasonable father of one son, "by heaven! I'd as soon have them taught the black art as their alphabet! . . . Madam, a circulating library in a town is as an evergreen tree of diabolical knowledge! It blossoms through the year! And depend on it, Mrs. Malaprop, that they who are so fond of handling the leaves will long for the fruit at last."

He asks this even less sympathetic upbringer of her own sex: "Why, Mrs. Malaprop, in moderation now, what would you have a woman know?"

"Observe me, Sir Anthony. I would by no means wish a daughter of mine to be a progeny of learning. I don't think so much learning becomes a young woman; for instance, I would never let her meddle with Greek, or Hebrew, or simony, or fluxion, or paradoxes, or such inflammatory branches of learning; neither would it be necessary for her to handle any of your mathematical, astronomical, diabolical instruments. But, Sir Anthony, I would send her at nine years old to a boarding school, in order to learn a little ingenuity and artifice. Then, sir, she should have a supercilious knowledge in accounts; and as she grew up, I would have her instructed in geometry, that she might know something of the contagious countries; but above all, Sir Anthony, she should be mistress of orthodoxy, that she might not misspell and mispronounce words so shamefully as girls usually do; and likewise that she might reprehend the true meaning of what she is saying. This, Sir Anthony, is what I would have a woman know, and I don't think there is a superstitious article in it."

If to do were as easy as to know what were good to do, Mrs. Malaprop would, as she says, reprehend the use of her oracular tongue and have a nice derangement of epitaphs; she would, moreover, understand her affairs, rule her house with economy,

judge her neighbors in other lands with sympathy, and behave like a lady. All that, one might read into her words, as the vague ideal. But she fell far short. Still, had she attained, one might forgive her coldness to the inflammatory branches. For, as Ruskin reminds both men and women, to know many languages does not imply education; and a human creature may be educated in mind as in heart, while knowing only one.

What then are we going to do? To open a library, to urge young people to read; to read what is best, and to read only that. What will be the result, in the words of the great French critic who gave that advice? "You will form a habit of expressing your thoughts nobly and justly, and without effort." You will gain justness in taste; you will educate that conscience of the mind. Intellectual interests become a sort of necessary food. There may come a tolerance for all sorts and conditions of men, an amusement in variety, or a wish to study its manifestations, a generous liking for people whose ways are not our own, or an entering into them, and a power to give them really an understanding.

If this is the result of the inflammation, the man will be all the better for the disease. But reading may do more. It may leave the reader paralyzed in soul and in heart; I was going to say in the mind, too; for does not Bishop Butler say that there is no time so much wasted as in reading? Which paradox the inferior ecclesiastic Sydney Smith puts plainly with, "We do not want more readers, for the number of readers seems to be very much upon the increase; and mere readers are often the most idle of human beings."

After all, Mrs. Malaprop's little intricate hussy *was* reading *Peregrine Pickle*, *Roderick Random*, and *Ovid;* and her aunt was not far wrong when she said of much of that reading, that it don't become a young woman. Our object, you will say, is to give them better mental food; but, in fact, one must reckon with this excited taste; it readily craves after what is bad for it. There is the rub. "It is scarcely possible to realize the extent of the influence"—this quotation is from *The School Journal*, of New York, June 15, 1901—

"that indiscriminate newspaper and novel reading has in presenting distorted views of human life, of human environment, and of human character. Many a boy and girl is in a constant state of expecting something to turn up which will change their lives in some wonderful way, after the fashion of some story they have read, and they are thus made more or less unfitted for the practical realities of life, and for the every-day conditions which surround them. Instead of manfully obeying the old English motto, "Do the next thing," they are always waiting for some great and unexpected turn of fortune which will place them beyond their present surroundings in some lofty imagined sphere. As John Ruskin says: 'The best romance becomes dangerous if by its excitement it renders the ordinary course of life uninteresting, and increases the morbid thirst for scenes in which we shall never be called upon to act.'

"Few people to-day ever think of opening the pages of Southey's *Doctor*, but there is a passage to be found there on the influence of books which is worthy of printing in letters of gold. He says: 'Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. If it induces you to suspect that what you have been accustomed to think unlawful may after all be innocent, and that may be harmless which you have hitherto been taught to think dangerous . . . if so . . . throw the book into the fire, whatever name it may bear upon the title-page. Throw it into the fire, young man! Young lady, away with the whole set, although it should be the prominent feature in a rosewood bookcase!'"

Ruskin, of course, would not have us learn to read at all, until he knew what we were going to read; but then the difficulty he and Carlyle never solved was to find the man to manage us, not only with supreme force, but with perfect wisdom. And they *do* know how to read, and they will read—will read what is bad or unsuitable, says the mistress of the maid, who is neither in the kitchen nor yet in the garden hanging out the clothes; or if in either place, according to the season, is reading novels or acting them. "Give me a servant who has no mind, or anyway who can't read"—so I have heard these Mrs. Partingtons exclaim. What am I to do even with my son? He reads "dime novels"; he hardly knows what he or any one else is doing; in his dreaming he is useless or worse. He'll get over it, they say. But perhaps he won't get over it. Or he'll have bad habits and a wasted youth before the time of cure.

> "There my dead youth doth wring his hands;
> And there with eyes that haunt me yet,
> The ghost of my ideal stands."

Even Victor Hugo, late in life, wrote to his granddaughter, Jeanne:

"Hélas! si ta main droite ouvrait ce livre infâme,
Tu sentirais soudain Dieu mourir dans ton âme,
Ce soir tu montrerais un front triste et boudeur,
Et demain tu rirais de ta sainte pudeur."

The following report is from *The Daily Chronicle*, London, April 30, 1902:

"'Literature for the Young' was considered at a meeting of the Sunday-schoo Union, at the City Temple.

"The Rev. Alex. Smellie said he had obtained a parcel of the weekly papers most largely read in London, as far as could be ascertained, by boys and girls in their teens. A few were frankly and unmistakably bad, not so much on account of the letterpress, as of the pictures, which were often suggestive of evil. . . . But a far larger number of these periodicals appeared to have for their chief object to throw a halo round the clever and adventurous desperado. . . . There could be no doubt that in some cases reading of this character had produced sad results. As to the girls, their reading seemed to consist entirely of penny and halfpenny novelettes, which all began and ended in the same way with the passion of a man for a maid, and were generally sentimental or maudlin, or dubious, or impossible, and likely to breed foolish notions in their readers, and render them discontented with home and honest work, and unlikely to become good wives. Finally, there was another class of papers, the comic weeklies, which were too often inane, vulgar, and foolish. As remedial measures he urged the establishment of libraries in connection with the elementary schools, the extension of juvenile departments of free libraries, and the revival of a more intellectual home life."

And to turn to illustrations nearer home: *The Detroit News Tribune* (May 4, 1902) tells us of a sixteen-year-old murderer, not of great malice perhaps, but ready to use his pistol, with little provocation, like his heroes used theirs. The paper declares that Detroit is flooded with bad books.

"The Detroit News Company, who furnish books and magazines to the retail trade, estimate that 6,500 copies of blood-and-thunder fiction arrive weekly in Detroit. This amounts to 328,000 copies a year. It might roughly be estimated that 100,000 of these are women's books. The remaining 228,000 are boys' works, of the most lurid character. In Detroit there are 41,641 boys of school age. By chopping this in two and allowing that only half of this number are addicted to dime-novel reading, there are left 20,820 boys, which makes a yearly average of ten books per boy. The youth of Detroit would, indeed, be escaping well, however, did each boy read only ten novels a year. But the system which prevails in the small stores and news-stands enables a boy to obtain novels under the easiest conditions. For five cents a boy can take a book and read and return it. At this rate, an expenditure of five dollars a year would allow a boy to procure two hundred and fifty books."

And doubtless one city is not a sinner beyond all other cities.

But its example will serve. An official of the Protective Agency there blames parents.

"There is no doubt that a great deal of dime-novel reading goes on in Detroit among young boys of school age. The boys far outstrip the girls in reading this sort of literature. I place the blame directly upon the parents, and I believe the only remedy lies with them. Of course, one might suggest that no more dime novels or story papers be sold in Detroit, but that would be impracticable. As long as there is a demand for them they will be sold in quantities to meet the demand. The only way is for parents to keep strict watch over their children and supervise their reading. Some parents may say, 'But how can I know what my boy is reading?' Any mother, if she is watchful enough, can know what her boy is reading. It is her duty to know. The example of young —— —— should convince all mothers and fathers of the necessity of doing so. I consider that boy's parents responsible for his crime. If boys will read, why do not parents place other reading matter in their hands, and by interesting them in better literature draw their minds away from the dime novel?"

And Lieut. Charles Breault, Chief of Truant Squad, Detroit Metropolitan Police, says:

"We are almost helpless to cope with the dime novel, for there is no law in regard to it.

"All we can do is to advise parents to keep their boys from reading this sort of stuff. There might be a law passed prohibiting the sale of dime novels to boys under sixteen, but there never has been. It is most likely due to reading dime novels that so many boys carry pistols. Why, only the other day I took this pistol away from a ten-year-old boy, who had put it at the head of a companion and threatened to shoot him. The pistol only contained a blank cartridge, but even then it might have injured the other boy, Not long ago we heard of a boy in a certain school who had been flourishing a revolver. Before we left we had secured three revolvers which boys were carrying in that same school. It is but a short time since we took revolvers from two boys who used to buy a whole box of cartridges and go out to the outskirts of the city and shoot at all kinds of marks. We have to be continually on the look-out for pistols, and if we can find a dealer who sells them to boys under age we can prosecute. But as to dime novels, we are helpless."

One recalls how, in his own more innocent days, a beginner of the revolt against confession, Cranmer, then a priest-fellow at Cambridge, wrote to the last Abbess of the strict and enlightened Convent at Godston:

(*a*) "I send you by Stephen Whyte forty shillings, as it be Christmas time, for the comfort of the sickly children of the poor. I beg that my soul's health be remembered in your prayers, and those of the little innocent children. I recommend you to the care and protection of the Holy Virgin Mother.—T. C."

(*b*) "Stephen Whyte hath told us that you lately gathered around you a number of wild peasant maids, and did make them a most goodly discourse on the health of

their souls; and you showeth to them how goodly a thing it be for them to go often times to confession. I am mighty glad of your discourse. When the serpent cometh in the shape of a man to whisper the thought of a bad action, the maid that goeth to a clean, honest confession is the one that cannot be led astray; and so Satan is thereby disappointed. And the man who is dishonest (*sic*) becomes changed; and the spirit of revenge will not any longer have a dwelling in his heart. Confession be a most goodly thing for the soul's health and rest."

Even those who despise or ignore the Sacraments, those God-appointed checks on bad habits, and those lamps which at least leave us without excuse, since by them we know where we are going—even such wanderers cry out, in words like the following, from a Free Baptist newspaper, of May, 1902:

"DESTROYERS OF CHILDREN.—Another great danger to the young is in the literature which is distributed among them. In a recent address on the dangers that beset children Mr. Anthony Comstock, the veteran agent of the Society for the Prevention of Vice, remarked that 'it is safe to say there is not an institution of learning for the young that is wholly free from the corrupt and degrading influences of indecent literature and pictures.' He then said: 'A short time ago I was entering a car at a railroad station, and passed through a group of school-boys on the platform. One was handing a small book to another, and as I took my seat I recalled it. I went out to the boy and asked him to let me see the pamphlet, which he finally did. I tried to find out where the boy procured it. He told me, and I got off the train at Newark with the group and went to their school. I found that every boy in that school and several girls from sixteen to nineteen years of age had the same kind of literature. Step by step I traced the source until I came to a beautiful girl in a lovely home, who received it from a young man of good family, living in a neighboring town.'

"Mr. Comstock then said, 'If I had to choose between seeing the mind of my little girl so corrupted, and burying her, I would cheerfully dig her grave with my own hands.'

"The *New York Advocate* has been informed of over twenty institutions of high grade to whose schools Mr. Comstock's researches have led him, with similar results. His information is chiefly derived from parents who have found such abominable, corrupting things worse than any adder, viper, or other snake that injects venom, in the possession of their children. The anguish of parents who had the utmost confidence in their children, on ascertaining that they had been corrupted, is something indescribable. Mr. Comstock added: 'No mother can be sure that her son is free from these degrading influences, for I have found them in the hands of youths of our best families; in some cases youths who have made themselves agents for the spread of corruption have been regarded as the best boys in school.' It is not wise to put these statements aside, saying they are only of United States cities. Poisonous literature is in circulation everywhere. Teachers, parents, everybody should be on the watch against it."

After the dime novels come the sickly unrealities and demorali-

zation of stories with no faith or hope, the ferocity of the account of crime, "lust hard by hate," the sense of everything being confused wickedness, or of good and evil indistinguishable, the comforting by the new corrupted feeling that if we are not the worst we are pretty good, the lack of moral courage, the preparations for defeat. "Half-blinded by intellectual pride," as Mrs. Browning says, "half brutalized by civilization": it is the highway leading to impiety and disbelief, in things present and things to come Oh, the cowards it makes us, or the fools, the cynics or the tyrants. A man is as different after his different books as he is in a pot-house and at his fireside with his children.

"They pass me by, like shadows, crowds on crowds,
Dim ghosts of men, that hover to and fro,
Hugging their bodies round them like thin shrouds,
Wherein their souls were buried long ago:
They trampled on their youth, and faith, and love,
And cast their hope of human kind away;
With heaven's clear messages they madly strove,
And conquered,—and their spirits turned to clay:
Lo! how they wander round the world, their grave,
Whose ever-gaping maw by such is fed,
Gibbering at living men, and idly rave,
'We only, truly live; but ye are dead.'
Alas! poor fools, the anointed eye may trace
A dead soul's epitaph in every face!"

Men talk so, and talk so much, and say such fine things. If they would only stick to common sense and facts, and tell the truth about themselves and their indiscriminate reading.

Here is a note on the present state of things in England, from the *Nineteenth Century*, December, 1901,—Mr. George Trevelyan is telling of "the White Peril," the inroads, through the press, of ugliness, vulgarity, and materialism:

"Not only does the vulgar read nothing but vulgarity, so sacrificing the chances of gradual improvement which he used to enjoy; but the man with better capabilities reads so constantly below the true level of his taste and intellect that his ideals are gradually debased, and he takes no pains to recommend good books and journals to his children. Until the reading of nonsense comes to be regarded by respectable families in the same light as dram-drinking, the press will do more universal harm than the public house. . . . If boys and girls were brought up with the knowledge of the prime fact that most of what they see about them in the shops and stalls is nonsense; if nothing but what was worth reading was put into their hands; if as

they grew up they were taught to regard the choice of books and newspapers as one of the most important duties in life, future generations might yet preserve taste and understanding."

And Dr. Hyde, of Bowdoin College, would have us in America leave high-sounding, vague theories as to our young men and women, and come to *la vérité vraie:*

"There are ten thousand ways of stealing to-day in the interweaving of private, municipal, salaried, corporate, bonded, organized interests, where there was but one when the Ten Commandments were given. Our athletic sons and demure daughters look every now and then into yawning gulfs of moral and spiritual havoc of which their fathers and mothers scarcely dreamed. When some one from the best families goes over the fatal edge, dragging a trusted financial institution or a supposedly happy home, we are surprised. Yet any one who knows in what an atmosphere of striving to get something for nothing many of our young business men live; any one who knows the freedom with which married and unmarried of both sexes in familiar conversation question the grounds of traditional restraint, is more inclined to wonder that these youths walk the perilous edge with the security they do, and that the downfalls are not more numerous than they are." [1]

In all which Mrs. Malaprop might pass the words on to me, "that you are a truly moderate and polite arguer; for almost every third word you say is on my side of the question," that

"License they mean when they cry liberty."

And there is another thing we might be sensible about, and that is "that very nice people may be very abandoned souls." Lady Macbeth, for instance, so gracious a hostess, so grateful a friend, so tender-hearted, and of so refined a woman's nature. But things are not what they seem. Was she a woman of culture, too? She might well have been, nor pleased nor displeased us, either less or more. Aristotle, indeed, has his saying that tragedy

[1] My own experience has given me a college student reading *Hamlet*, confessing he did not know whether suicide was wrong; and another knowing that to kill off the old at the bidding of the State was right; for there is no appeal in morals beyond the State—therein agreeing with a professor. Again, a whole class of young men and women felt that George Eliot was inhuman and wrongly ascetic in suggesting that Stephen's engagement pledged him to check his passion when wandering. They agreed in their leisure with Chaucer in his haste:

"That 'who shall yeve a lover any lawe'
Love is a gretter lawe, by my pan,
Than may be yeve to any erthly man."

was of power to raise pity and fear, or terror, to purge the mind of those and such like passions; that is, to temper and reduce them to just measure with a kind of delight, stirred up by reading or seeing those passions well imitated. And Milton echoes that as to "the solemn and divine harmonies of music," in "religious, martial, or civil ditties; which, if wise men and Prophets be not extremely out, have a great power over dispositions and manners, to smooth them and make them gentle from rustic harshness and distempered passions." Though in *Comus* he himself knew that some music is very demoralizing to our nature—some of our wretched 6–8 hymns, by the way, and our martial *Ca ira's*, and drawing-room sickliness—and in sweet madness robs it of itself. The moral slumber in a certain exquisite brutality is just as congenial to a cultivated human animal to-day as to any ancient Roman of them all. Aristotle's theory, I fear, does not carry us far on the road to good practice. And Milton himself knew you could suck poison out of honey, for all his idealism of the *Areopagitica*. Young people, and older, misuse for bad purposes —and not only for the one most obvious—very great literature, and even the Holy Scripture. An unbeliever therein lately wrote that there was more need of an expurgated Bible than of a Bowdlerized Shakespeare, if people would only tell the truth. He paid, however, to the Shakespeare expurgator a due compliment, by the way. And though such a Bible recently published did not take, I believe (the Christian conscience in some way revolting, even at this possibly well-disposed attempt), yet I am not aware that there is any body of Christians which indiscriminately reads aloud all parts of the Old Testament. So we all make our *Index Expurgatorius*.

A gay literary freethinker said to me, in Ireland, that the priests would be so particular about public libraries that not everything you liked could be put in. And yet he has children of his own, to whom doubtless he plays the priest. Nor, I suppose, would he bring them up on Theocritus; the which, in foolish young days, I heard him declare to be most lovely ground for youthful steps, and most safe. The Montreal *Daily Witness* in an issue this year, pleading for libraries and reading as a panacea for all evils—so it was understood—took occasion to denounce

those who thought there were other more important factors in education—"Education," which, in Burke's words . . . "is not reading a parcel of books, . . . but is restraint and discipline; examples of virtue and of justice: these are what make the education of the world."[2] Oh, these are the people, said the New-World newspaper, who want nothing taught but the catechism; meaning thereby the Catholics. But a paper with a fad must not get in a fuss. Burke was not a Catholic, though he may have had Catholic principles. And even Huxley said—and he was hardly a professed Catholic; indeed, as he pleasingly expresses it, "I am possessed with a desire to rise and slay the whole brood of idolaters whenever I assist at one of (their) ceremonies"—but he said:

"What wonder, then, if very recently an appeal has been made to statistics for the profoundly foolish purpose of showing that education is no good—that it diminishes neither misery nor crime among the masses of mankind! I reply, why should the thing which has been called education do either the one or the other? If I am a knave or a fool, teaching me to read or write won't make me less of either one or the other—unless somebody shows me how to put my reading or writing to wise and good purposes."

Again another writes of

"the modern girl who at ten or twelve aspires to something partly grown up, to those nondescript tales, which, trembling on the brink of sentiment, seem afraid to risk the plunge; who, with her appetite whetted by a course of this unsatisfactory diet, is soon ripe for a little more excitement, and a great deal more love-making; and so she graduates into Rhoda Broughton and the Duchess; at which point her intellectual career is closed. She has no idea of what she has missed in the world of books. She tells you that she 'don't care for Dickens,' and 'can't get interested in Scott,' with a placidity that plainly shows she lays the blame for this state of affairs on the two great masters who have amused and charmed the world. She has probably never read a single masterpiece of our language; she has never been moved by a noble poem, or stirred to the quick by a well-told page of history; she has never opened the pores of her mind for the reception of vigorous thought, or the solution of a mental problem [happy child!]; yet she may be daily found in the circulating library, and is seldom visible on the street without a book or two under her arm."

[2] "You do not educate a man by telling him what he knew not, but by making him what he was not." And there is more commonsense Catholicism expressed in Ruskin's fashion in *The Stones of Venice* (W., Appendix iv): "A man is not educated in any sense whatever because he can read Latin or write English, or can behave himself in a drawing-room; but he is only educated if he is happy, busy, beneficent, and effective in the world. Millions of peasants are, therefore, at this moment better educated than most of those who call themselves gentlemen; and the means taken to educate the lower classes in any other sense may very often be productive of a precisely opposite result."

It is evident that that sort of reading is vice of the mind, and near enough to moral vice. And any way: "All other knowledge is harmful to him who has not the science of virtue" (Montaigne). Then, "he who has learnt what beauty is, *if* he be of a virtuous character, will desire to realize it in his own life." So Mill writes. But, much virtue in *if*. Indeed, it will require strong virtue to resist evil in books. And of the evil in them the noble man of letters, lately dead, wrote thus: "Will literature, on the whole, be a nurse of the virtues or a pander to vice? There is neither a rural village, nor a mighty city, the peace of which will not one day depend upon the answer which time must make to such questions."[3]

Here are startling words: "So mighty an agent for the elevation of men as the million-tongued press has also been long used for the degradation and ruin of all that is beautiful and pure in character."[4]

So you will not make men and women necessarily noble by noble talk, or by noble books even. The less talk about these great things the better; unless the talk is well weighted by acts. All wise beings recognize that. It is true in religion, which is sadly damaged by sentimentality. In morals, translate words into acts. Let not your deeds fall short of your words. In intellectual matters, what a quiet, hard-working way it is that really succeeds, whether showy in the end or not. How much a good business man values a doer and not a hearer, one who will carry out plans instead of half-planning ever new half-finished schemes. We are looking to higher education in the truest sense, which must begin with a knowledge of what we are, of what we are for. Before I ask what a man is doing, I want to know whether he *is*, at all, or not—Ruskin said, in substance. Has he a knowledge of himself? Will he study with a purpose; will he act on principle? Can he face life as it is? Can you trust him? Does he see things in their true proportion?

In quietness and confidence shall be your strength. Hope much from mental activity, but do not hope too much; and do not hope for what it cannot produce. Above all, do not fuss

[3] Aubrey de Vere.

[4] Report of the New York Society for the Suppression of Vice, 1876.

around other people's lives; they differ so much. Nor let the machinery be heard.

When we reflect thus, on what is the true basis; or what it is by which men truly live; and how they live—then we hear the moralist (if so he may be called) who knew most about himself and us:

> "Seek a proper time to retire into thyself, and often think of the benefits of God.
>
> "Leave curiosities alone.
>
> "Read such matters as may rather move thee to compunction than give thee occupation.
>
> "If thou wilt withdraw thyself from superfluous talk and idle visits, as also from giving ear to news and reports, thou wilt find time sufficient and proper to enjoy thyself in good meditations.
>
> "The greatest saints avoided the company of men as much as they could, and chose to live to God in secret. As often as I have been among men, said one, I have returned less a man. This we often experience when we talk long." [5]

"That man knows more about me than any man I have ever met," I heard a shrewd old simple-minded reader say after a first acquaintance with Thomas à Kempis.

Then listen to the neo-pagan, whom the Christian ancestry has perhaps saved from living for show: "Give to any man the time he wastes, not only on his vices when he has them; but on trivial letter-writing, random reading, useless conversation, and he will have plenty of time for culture." But if you have strength of soul, and also of mind, then a friend may make daylight in the understanding, for with a friend, "He tosseth his thoughts more easily, he marshalleth them more orderly; he seeth how they look when they are turned into words."

The whole thing is a slow process, this mental culture to which we are now confining ourselves, mindful of what is required as its basis, and not hoping by it to erect any place for men to dwell at ease. Visions of delight, visions of sin, palaces of art—we are easily dazzled. But our own safe path is probably hard

[5] *De Imitatione Christi.*

and slow. Happy, if we can with whatever learning we acquire, yet

"dwell with humble livers in content."

Who are we, then, thus setting about improving ourselves and others? What sad words we can quote about our young idlers, about loafers, card-players, dancers, drivers, gossipers.

"It is the custom of certain ministers when preaching to their flocks to put the blame for all the evil which lurks in American cities upon the foreigners. How do these same ministers account for the degeneracy of back country towns where foreigners are virtually an unknown quantity? Here is a writer in the *Christian Register*, for instance, who said a few weeks ago:—

"'I know more than one town of three to seven hundred inhabitants where there is not a boy over fifteen years old that I could point to with moral pride or admiration, without mental reserve and keen regret. Or perhaps in another town one lonesome boy may be found, or perhaps two or three unknown to each other in their separate corners, with heart-breaking struggles within, striving to master the strange moral problems of their lives. They would leaven the lump, if society were not tobacco-soaked and feud-poisoned and dead. The churches are dead; the town-meeting has become a medley of grab game and roaring farce; society thrives only on tiddle-dy-winks and layer cake; the schools live through outside pressure; the majority of farms do not produce bank-books, because they are not worked, or are worked without intellectual activity. Public spirit and private enterprise alike are dead.'

"How are those superficial observers who jump at the conclusion that foreigners are responsible for all our social ills going to account for the condition of the country towns of which this writer tells?" (*Sacred Heart Review.*)

However, other men, too, have their troubles. We do not exult therefore. But the fact may hearten us.

Speaking of the proposal of an Education Bill in England this year, an English Headmaster, Dr. Gow, of Westminster, said at the Conference of the Headmasters' Association (Jan. 9, 1902), that he did not believe that any Education Bill could have the desired effect—which was to produce a well-educated and industrious and intelligent people. The people of this country were notoriously not docile; but that was of little importance. The Scotch were even more indocile, but they loved learning and taught themselves. The English, on the other hand, or a great part of them, did not love learning at all, and would neither learn nor teach themselves. It was as impossible to make such people intelligent and industrious by Act of Parliament as it was to make them sober by the same means. You might spend millions of money and erect thousands of schools, and force the youth of the

country into them; but you could not make good scholars out of refractory material. What was lacking was a general pleasure in the exercise of mental energy, a desire to learn, and an interest in the processes of learning. So—

> "Thou seest we are not all alone unhappy:
> This wide and universal theatre
> Presents more woeful pageant than the scene
> Wherein we play in."

Any way, the faults at the root of these things for us are deep. We catch a boy a generation too late, Emerson said in his violent way. As Holmes, when asked how early education should begin with a boy, answered: "A hundred years before his birth." "O mon père et ma mère comme je vous en veux," cried M. Jourdain. But there they are. "Le mal que je vois est que votre père est votre père."

"We go to Europe to be Americanized"—Emerson again. We find our likeness everywhere, Take one subject, music. Learners of music in English "popular" schools number some ninety-nine per cent. of the pupils. Yet the conference of English musicians last winter drew a sad contrast between England, a musical country in the fifteenth century, and sixteenth, and even seventeenth, and England now. Listen to the great school of Church music under the later Plantagenets and early Tudors; the noble glee and madrigal style of Elizabeth's age, the splendid patronage given to native composers under Henry VI, Henry VII, and Henry VIII; again, under Charles I, to foreigners at least. But now. The English are slaves of music-hall ditties nearly as much as any of the rest of us.

The Irish; the Scotch: think of their national airs, from ages long past—ages less learned, but with more light in them—when truth and beauty of nature and of human life found their expression in music simple, sensuous, passionate. High instincts are there, high resolves, generous deeds, longings, self-sacrifice, true love, wit without stupidity, gaiety that is not frivolous, reality, and spontaneity. It is the music of gentlemen, of civilized beings. I hope it will not be fair for any age in future to judge us by *our* music. But though Germany boasts, children in German schools make that horrid clattering sound in their singing just as do little

Americans, and I suppose little Boers—if Germany will allow that to be said. It excites wonder, or moves to steadying reflection when we see how Germans deplore *their* failures in language teaching; or Frenchmen theirs; when men mourn in this country or in that over their imperfections. It is a very wise spirit; but it has its abuse in despair. And if any of us more bookish are inclined that way, I should say *don't.*

That leads to one thing libraries for the young can do, a blessed thing among our self-confident youth. They can help to the knowledge of other peoples, and the seeing them in true relation to ourselves. Our neighbors, too, are said to be afflicted by a generation reading much novel trash.

"The slough of national egotism," of which Heine spoke—his Germans may be in it still to-day. But are we out of it? Was Heine, when he said he would go to England but for two things there,—coal-smoke and Englishmen—and he could not abide either? Or, compare John Stuart Mill,[6] warning his own countrymen, apropos of French historians—and we might take his words to heart—"What reason induces the educated part of our countrymen to ignore in so determined a manner the solid productions of the most active national mind in Europe, and to limit their French readings to M. de Balzac and M. Eugène Sue, there would be some difficulty in precisely determining. . . . If it be the ancient contempt of French frivolity and superficiality, we must be permitted to doubt there ever was any ground . . . for such a feeling. With respect to the charge so often made against French historians of superficiality and want of research, it is a strange accusation against the country which has produced the Benedictines." "The English have a way of calling the French light; the lightness is in the judgment"—are the words of another great English author, not less a lover of the fatherland than Mill.[7] Did not Goethe even say that he knows little who does not know the history of France *is* the history of civilization in Europe?

[6] *Dissertations and Discussions*, p. 199.

[7] And out of the early days of narrow nationalism, Lord Bacon says very wisely: "It hath been an opinion, that the French are wiser than they seem." (Essay, *On Seeming Wise.*)

This, then, is one aim of our reading: to make people early judge their neighbors more justly, and to lay a natural stone or two for the base of the supernatural "Love your enemies." "How could I hate the man if I did know him?"—but these days of wars and rumors bear ill those Lamb-like sayings.

In England, University Extension lecturing, such as it was, representing some mental interest, is sick to death, we are told, beaten by football and hockey—a fine way to make fighters, indeed, we used to declare in the days before Mr. Kipling. But how different it is in a French School—*pace* Père Didon and the author of *La Superiorité des Anglo-Saxons*—where the hero is the prize winner in school studies, not school games. "How the public venerate mind rather than body," an American said lately, after a visit to Germany. There is something to be said on the other side. German militarism is not mind. But again, neither is London "Mafficking," nor any New York variety. There is no use in mutual mud-throwing. The Germans and the English making faces in 1902 are not a pretty sight. And the French against English last year; and the year before, during the Dreyfus trial, the English against French, were models of what sensible civil nations should not be; each declaring the other out of the pale of civilization until one could nearly take them at their word, if civilization means checking mad passion. Reform that altogether, we should say to parents, to newspapers, to popular histories—"the things called histories," Burke scornfully says—to schools and libraries.

Those racial questions count for much. So do religious questions perhaps even more.

Our public schools are arranged to suit Protestants chiefly. It is a natural result of our past, and our early history. "And are Catholics allowed to teach in the schools?" a good old lady said to me some ten years ago. It was an interesting remark, expressive of a tone of mind amongst us; am I not right in saying so? In a sense this is not a Protestant country. But in another sense it is. And I am sure that, on the whole, our population looks upon the public schools as a means of keeping it so. This is true, even when not realized; or rather, when there is lack of mutual understanding. Both sides mean to describe the same

thing, "non-sectarianism," which, to the Catholic mind, is non-Catholicism, and what, to that mind, is the Protestant attitude.

And as to the Bible in schools. If you have one translation, have both. A recent writer in *The Congregationalist* urges his fellow Protestants not to assume that public meetings, to which Catholics are invited, shall be introduced by readings and prayers in which Catholics do not wish to join. "It is neither Christian nor politic," he says; nor is it, he might have added, polite.[8]

The present result as to Bible knowledge is deplorable, we are told. Last year, in the *Educational Monthly*, of Toronto, were published some articles on the ignorance of young Protestants, gradually increasing, concerning the Bible and all its ways and works. And recently I came across a copy of the Catholic New York *Freeman's Journal*, complaining that little or no time is given to Bible study. The writer says that after he left a Catholic college, he did not understand the allusion in a question put to him: "Are you the Benjamin of your family?" And one of those articles in the *Educational Monthly* referred to, found that out of 172 pupils in Ontario high schools, 68 had no meaning attached in their minds to the allusion, "As old as Methuselah;" whose name, by the way, was correctly spelled by only 17; 55 different ways of spelling were given. And 72 out of the 172 could not name the first Christian martyr.

[8] "That Catholics are not among the sects, but that Catholicism stands over against (our) collective Protestantism as a profoundly different form of Christianity, which cannot be reasonably brought under the force of any agreement prevailing among Protestants, is something which it seems almost impossible to beat into an American Protestant head . . . In reality, for all public ends, the difference between a Dunkard and an Adventist and the very highest churchman who still calls himself a Protestant, is as nothing compared to the difference between all these and a Roman Catholic. . . . It is most unreasonable to hold Catholics bound by any interdenominational concordats of the Protestants." (The Rev. C. Starbuck, of Andover, Mass.)

And indeed the well-meant efforts of religious neutrality have affected others that keep apart from the general popular notions. The London *Daily Chronicle*, April 21, had the following:—"Your Nonconformist correspondents are delightfully frank. 'We plead,' says one of them this morning, 'for universal school boards, absolutely clean Bible teaching, unadulterated with the Church (of England) blend.' What is this but the religion of Nonconformists as they themselves would define it? And is this the religion which is already established and endowed in the Board Schools, and for the maintenance of which Anglicans, Romanists, Unitarians, Secularists, and Jews are taxed?"

The Rev. C. F. Thwing, President of Western Reserve University, wrote in a recent number of *The Century:*

"The Bible societies may print the book by hundreds of thousands, but the people do not read it; or if they do read it, they are not impressed by it. Its history, whether received as veracious or as fabulous, is not known. Its heroes are less familiar than Jack the Giant-killer, or Jack the House-builder. Its poetry is not appreciated. The majesty and the magnificence of its style, its deftness of phrase and sweetness of allusion, its perfection of literary form, as well as the profound significance of its ethical and religious teachings, are ceasing to be a part of the priceless possession of the community. Explain the condition as best we may, point out the results as one ought, yet the first emotion is one of grief over this impoverishment of humanity."

There are many books for young people, readings from, or studies in Bible stories, published by both Catholic and Protestant publishers. Is it possible to have these in public school libraries? If you find you leave the Bible and the *Imitation of Christ* for wet Sunday afternoons, you may think you are in a bad way: so shall be quoted to young people even that proud Positivist, Mr. Frederick Harrison, in his *Choice of Books.* And in that, and in other counsels, as to great poets, it struck one, looking through his book and that on *Books and Reading* by the humble Christian Brother Azarias, the American scholar of much authority, to find how much there is on which all must agree. We needs must love the best.

But both these books of guidance in reading our school library might have to hand. Well, that is part of an important matter, as regards school libraries. We are more ignorant of history than is desirable; upon that we are agreed, I think. And one great cause thereof is, that everybody is afraid of offending everybody else. Now the great modern tradition of English-speaking people is non-Catholic. Catholics have simply to put up with it, as Cardinal Newman told them. English literature is non-Catholic, he said; so is history in English. It is even anti-Catholic, if you like. Or it used to be A great change has come in our own day, as we all know. What then is to be done? Let the majority try to understand the position of the minority. Let them be anxious for facts to be known. Cicero had three rules: Never to tell a falsehood; never to keep back a truth; to state your opponent's case as fairly as your own. The present

Pope in opening the Vatican libraries to all comers impressed these rules on all students. And the Catholics cannot well be dissatisfied with Leo XIII. Even Protestants seem to have a soft corner in their hearts for this particular Pope; and they too will not think badly of his Ciceronean rules. If these are honestly followed, we ought to be able to read some history together.

I know of one Methodist official so fearful of offending, that he would not have Parkman's histories in the school library, seeing that the historian does not approve the cause for which the Jesuit heroes of *Les Relations* suffered. I insisted that an authority on early Canadian history, in this respect, Father Arthur Jones, S.J., the Montreal archivist, thought Parkman very suitable for school libraries. I had asked his opinion according to the wish of scrupulous officialism. Parkman tells the facts, the Jesuit said: to be sure he goes on about it being a pity that the self-sacrifice was not in a better cause; but historians must be let enjoy their private views. However, Parkman was voted dangerous, in spite of Jesuit influence, and nothing was put in his place.[9]

Talking of the Canadian Jesuits, we are furnished with an illustration of the matter in hand, now that there has just been completed the great work for early Canadian history—and American—the accounts of the missionaries' seventeenth century life and surroundings, of the Indian tribes, of the geography of the country, of the conversion of the people. This 73-volume edition of *Les Relations des Jésuites* is published by a non-Catholic firm (Burrows Brothers, Cleveland), under the editorship of a Protestant, Secretary of the State Historical Society of Wisconsin. And in the final preface, Mr. Thwaites, while thanking many coöperators, singles out one in the following words: "It is unnecessary to name them all—the many distinguished American and European scholars who have cordially given aid and advice—but the Editor cannot refrain from again especially referring to the generous

[9] Compare, at the recent Royal Commission on Universities, sitting in Dublin, the evidence of the Bishop of Limerick (Dr. O'Dwyer). The question is once more, in Ireland, to try to arrange University teaching acceptable to various religions. The Bishop declared that while he, as a sort of spokesman of the Catholic episcopate, would have objections to a professorship of philosophy by public endowment, "for philosophy is a matter of opinion," he would have none to any professorship of history, "for history is a matter of fact."

coöperation . . . active and helpful assistance and criticisms . . . of the Rev. A. E. Jones, S.J., long the archivist of St. Mary's College, Montreal, whose knowledge of the Jesuitica of New France is unapproached by any other authority." This is as it should be.

What is not as it should be is a different treatment of historical fact, by suppressing mention thereof. This, it seems, has actually been done in an edition of Bancroft's *History*, his statement being omitted which tells how Maryland was the first colony to grant religious toleration.[10]

I am trying to think of some suppression on another side to match that. And I remember sending to a Catholic newspaper a statement of the judgment of Catholic historians against Pope Alexander VI; after that newspaper had made statements in his favor, not only as clever and industrious, but as a worthy man and Pope. By the way, it may seem strange, but it is true, that historians' declarations on behalf of Alexander VI are coming from non-Catholics—Roscoe, Bishop Creighton, and a recent book of this season—while the chief modern history of the Popes, that by the German priest-professor, Dr. Pastor, will not have anything to do with attempts to rehabilitate the Judas of the Papacy. Well, any way, the publication alluded to would not publish my statement. I think, too, it refused a protest against an allusion to the so-called *Nag's Head fable*, which makes the first Protestant Archbishop of Canterbury be consecrated profanely and ridiculously in a tavern. The story grew up a century later, and its

[10] "The history [of Maryland] is the history of benevolence, gratitude, and toleration. The Roman Catholics who were oppressed by the laws of England were sure to find a peaceful asylum in this quiet harbor of the Chesapeake, and there, too, Protestants were sheltered from Protestant intolerance . . . Calvert deserves to be ranked among the most wise and benevolent lawgivers of all ages. He was the first in the history of the Christian world . . . to advance the career of civilization by recognizing the rightful equality of all sects. The asylum of the Papists was the spot, where, in a remote corner of the world, on the banks of rivers which as yet had hardly been explored, the mild forbearance of a proprietary adopted religious freedom as the basis of the State . . . . Upon the twenty-seventh of March the Catholics took quiet possession of the little place; and religious liberty obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's." Bancroft, *History of the Colonization of the United States*. Vol. III. Pp. 244, 247. 9th ed. London: John Murray. 1842.

improbability was exposed by the Catholic priest-historian, Dr. Lingard.

However, to pass on. Statements for our youth as to what various religions teach should be taken from books of some authority in each religion. Follow that rule inflexibly; and much excitement will be allayed. Do *not* follow Voltaire, who brought a railing accusation against the Prophet Habakkuk. It was urged that the Prophet never said that. And the fanatic replied, "Eh bien, il est capable de tout."

So, I certainly should not ask Catholics to accept as authority a history of pedagogy like Compayré's. He misquotes and suppresses, blinded, I suppose, by a bad form of anti-Jesuit disease. You can certainly learn from his book the fury of that malady. In France, one may fairly say, M. Compayré is recognized as meaning to attack the beliefs of Christian pupils, and as ranging himself essentially on the side of those who wish "to eliminate the hypothesis God" from the education of children.[11] Why should one be led along by a man of his narrow spirit? When one knows the whole truth, one feels ashamed of following where he leads. It is like reading the modern history of the French Revolution, which never mentions the Terror, lest little public school republicans should "find out." But to take an instance of his truth that is half a truth: this historian of pedagogy quotes words from Voltaire, who says the Jesuit Fathers taught him nothing but Latin and nonsense, *i. e.*, by the way, a classical literary training, and Christian doctrine and morals. But what he does *not* quote is this, from Voltaire; for it is not contempt and abuse, and would not harmonize with the one-sided text: "During seven years that I lived in a *collège* of Jesuits, what did I see there? Lives the most laborious and the most frugal, the hours of the day divided between the care of us and the exercise of their austere profession. I will call as witness the thousands of men educated as I was. And therefore it is that I am lost in astonishment at any one daring to accuse them of teaching a relaxed or corrupt morality, men who live in Europe the severest lives and who go seeking the most cruel deaths to the extremities of Asia and America."[12]

[11] A resolution of five hundred teachers in a meeting at Bordeaux, 1901.

[12] *Letters*, February 7, 1746.

Nor does Compayré quote this other Voltaire judgment: "There are among the Jesuits, writers of rare merit, scholars, orators, geniuses." Nor yet more of Voltaire's words, on popular education: "I thank you for proscribing study among the laboring classes." But he does say the Jesuits are opposed to teaching the poor; seemingly because they themselves teach the rich.

Another illustration from this book of injustice to youth: "It is to the Protestant Reformers . . . that must be ascribed the honor of having first organized schools for the people . . . the primary school is the child of Protestantism." Take one country, Scotland, and you find the reformers trying to save some of the school money seized when the Catholic institutions were being plundered. It is a common error, says the *History of Education in Scotland*, by Edgar,[13]—a Protestant, if one must condescend to note that—to fancy popular education began with the Reformation. The schools were there before, and then lost their share of the Church money. "The coffers of the greedy nobles were filled to bursting: and for hundreds of years the schools of Scotland and the cause of education had to starve. The Reformed Church fought nobly for the nation's patrimony; but only a mere pittance was saved for education." The history of burgh schools of Scotland (1876) speaks of facts that "show our obligation to the ancient Church for having so diligently promoted our national education—an education placed within the reach of all classes." That is certainly history. Is there a professor of history in Scotland who would state it otherwise? The University of Glasgow does not feel called on to state that its founders were other than a bishop and a Pope.[14] And so, at its recent celebration of near five centuries' existence, it sent a letter to Pope Leo XIII saluting him as the successor of its patron and founder, Nicholas V. That has nothing to do with the religious belief and unbelief of Glasgow University to-day. But in these difficult questions for us, racial and religious, we recall the three warnings: don't tell lies; don't hide the truth; don't cheat and slander.

Mentioning rules at all reminds one of Emerson's reading

[13] Edinburgh: Thin. 1893.

[14] In the opening Words of the account of the University: Calendar 1902–1903.

rules—to come to our books—(1) Never read a book till it is a year old; (2) never read any but famous books; (3) never read any books but those you like. And that last rule has a pleasant sound, would say these unfortunate children, for whom all these dread voices but suggest the loads of learned lumber in the heads of pedagogues. These children are the patients on whom we all have designs to experiment.

Here is one saying about them, which will not make us write down to them, or deal them out too many "juveniles:" "It is a mistake to write down to the understanding of children." So says Scott; as if that modest man would have us give them of his own high words, though indeed he himself shrank from inflicting them even on the children in his house. He says somewhere else that children receive very strong impressions from writing which they imperfectly understand. And one recollects how Scott himself as a boy used to read Shakespeare furtively o'nights, when his candle ought to have been out. But we have to force children to read Shakespeare.

One should begin with what children like. Build on that. The love for animal life, for instance. Certainly, children, as their elders, ought to be encouraged to reread books. "Books that children read but once are of scant service to them; and those that have really helped to warm our imaginations and to train our faculties are the few old friends we know so well that they have become a portion of our thinking selves. To me it seems doubtful if the flood of juvenile literature, though good, and an antidote against poison, be an unalloyed good."[15] Of our forward youth it shall not be said: "Sir, he hath never fed on the dainties that are bred in a book; he hath not eaten paper as it were; he hath not drunk ink; his intellect is not replenished; he is only an animal, sensible only in the duller part." Lord Bacon is the more practical, for he distinguishes: "Some Books are to be Tasted, others to be Swallowed, and Some Few to be Chewed and Digested." And for the aim: "Reade not to Contradict and Confute; Nor to Believe and Take for granted; Nor to Finde Talk and Discourse; But to Weigh and Consider." Words indeed to be weighed.

[15] Agnes Repplier.

He further says: "To spend too much Time in Studies is Sloth;" which when reflected on will satisfy the baseball devotee or ice-boat pleasure seeker. Perhaps we teachers need the words of the statesman. Again he suggests that we like to show off: "To use Studies too much for Ornament is Affectation." And finally, that a bookworm has much to learn in judging this world: "To make Judgments wholly by their Rules is the Humor of the Scholler;" or, as O. W. Holmes put it: "Every deacon should be taken to at least one Derby day, to see the sort of world it is that he lives in." I confess I should feel disposed to sympathize with the deacon if he turned and quoted something like Diogenes when taken to the fair: "Lord, what quantities of things there are in this world that Diogenes can do without." "It *is* always of use to know the true temper of the time and country one lives in."[16] And yet, in trying to give interests other than material, to save education itself from being materialized, those who excite to loving use of good libraries are doing a work for which the people owe them a debt of gratitude. We are all in their debt.

Nevertheless, we hark back from our plans and our philanthropy, not to Mrs. Malaprop and genteel illiteracy—that seems a hard saying; however, she accepts Sir Anthony's advice, and will forget and forgive—but to the thought that each one must give an account, first of all, of himself. Enlightened selfishness you may call it—with a difference. The fact remains—we live alone, and we die alone. So "Plato by a goodlye similitude declareth, why wise men refraine to medle in the common wealthe" —thus the *Utopia* recalls the *Republic* (vi. 496)—"He who has watched the madness of the many . . . keeps quiet and confines himself to his own concerns, like one who takes shelter behind a wall on a stormy day, when the wind is driving before it a hurricane of dust and rain; and when from his retreat he sees the infection of lawlessness spreading over the rest of mankind, he is well content if he can in any way live his life untainted in his own person by unrighteousness and unholy deeds, and when the time for his release arrives, take his departure amid bright hopes with cheerfulness and serenity." Bacon gives the Christian touch when he adds to his quotation from Lucretius beautifully blended

[16] Burke.

with his own most noble words: "'It is a pleasure to stand upon the shore and to see ships tost upon the Sea: A pleasure to stand in the window of a Castle, and to see a Battaile, and the Adventures thereof below: But no pleasure is comparable to the standing upon the vantage ground of Truth': (A hill not to be commanded, and where the Ayre is alwaies cleare and serene;) 'And to see the Erroures, and Wandrings, and Mists, and Tempests, in the vale below': So alwaies, that this prospect, be with Pitty, and not with Swelling or Pride. Certainly, it is Heaven upon Earth, to have a Man's Minde move in Charitie, Rest in Providence, and Turn upon the Poles of Truth."

Is that an ill use to make of books, to have them teach in the end that, though there may be much higher studies than reading, yet all we learn from books, of duty, of high pleasure, of knowledge, of truth and beauty, we must get through ourselves—each as he is, as he has helped to make himself. We can learn only what we are fit for.

Then once again we hear the master of those who know urging us to study; yet, "so as not to forget our mortality."

But to come to an end, with the praise of books:

> "Dreams, books, are each a world; and books, we know,
> Are a substantial world, both pure and good;
> Round these, with tendrils strong as flesh and blood,
> Our pastime and our happiness will grow.
> . . . . . .
> Nor can I not believe but that hereby
> Great gains are mine; for thus I live remote
> From evil speaking; rancor, never sought,
> Comes to me not; malignant truth, or lie.
> Hence have I genial seasons, hence have I
> Smooth passions, smooth discourse, and joyous thought:
> And thus from day to day my little boat
> Rocks in its harbor, lodging peaceably.
> Blessings be with them—and eternal praise,
> Who gave us nobler loves and nobler cares—
> The poets who on earth have made us heirs
> Of truth and pure delight by heavenly lays!"

W. F. P. STOCKLEY.

Fredericton, New Brunswick.

"EXTRA ECCLESIAM NULLA SALUS."

FEW statements of Christian doctrine have caused so much misapprehension of the Catholic position regarding the economy of salvation as the proposition of the Fourth Lateran Council (1215)—"Outside the Church there is no Salvation." Apologists, in attempting to explain it, have frequently touched two extremes. They have either so minimized its meaning as to leave the impression that, since God's mercy is coëxtensive with His truth, it is needless to harass men in good faith with the duty of entering the true Church; or, they have defended the statement in all the crude rigor of literal sense, and thereby made the doctrine of the Church appear narrow and unjust, with the result that well-meaning inquirers after truth were prevented from turning toward Catholicism as a probable answer to their aspirations.

St. Cyprian.

Among the early Christian Fathers St. Cyprian enjoys the prerogative of special favor with Protestant controversialists, perhaps because he had no hesitation to oppose a Pope of the Roman Church when occasion called for an expression of his views in matters of Church discipline. But whatever testimony the frank declaration of his views bears to the breadth and independence of mind of this great bishop, saint, and martyr, there can be no doubt as to his position regarding the necessity of seeking salvation within that Catholic Church which recognizes the Pope as its head. In his treatise on the unity of the Church[1] he makes the bald statement that "he who has not the Church for his mother, cannot claim God as his father." Now St. Cyprian knew no Church except the Roman Church. In the same treatise we find him uttering the following warning to those who might be inclined to hearken to men who had abandoned the true faith: "Let no one think that those men who leave the Church can be good," or that "he who does not profess allegiance to the Church of God may attain the martyr's reward." Again we say St. Cyprian knew no Church of God except the Roman Church. We do not appeal to those words from the treatise *De*

[1] *De Unitate Ecclesiæ*, n. 6 Patr. Lat. 4, 503.

Duplici Martyrio, falsely attributed to the saint—"the holy Church is the mystical body of Christ, outside which there is no salvation;" but if they are spurious they nevertheless represent his mind quite as distinctly as do the words of St. Augustine addressed to the people of Cæsarea on the same subject: "Outside the Church a man may find everything except only salvation."

The pertinent question is, What did these expressions of representative teachers, like St. Cyprian, in the Church of Christ mean? They knew as much of heresy as we do; they had lived, prayed, taught, and suffered in order to check its growth; their lives had been passed in its very midst; we cannot say, "Oh, they would have reversed their decision had they lived in the twentieth century." And yet how hard and revolting a sentence it is! How sweeping a condemnation, how stern, narrow, selfish, bigoted, and petty it makes the Church look in the eyes of many!

Church Membership.

The whole point lies in this question, "What constitutes membership of the Church?" What will enable us to say that a man is or is not a member of the one true fold?

The Church is the mystical body of Christ: "He (the Father) hath made Him (Christ) head over all the Church, which is His Body."[2] Consequently all the members of the body are united to the Head, which is Christ, and they are members only and precisely because they are united to Him. The arm would be of no service to the owner were it cut off from the body, and if the head be removed the body at once perishes. Church-membership then depends upon union with Christ; according as we are united with Him, so we are true members of His Church.

It must be admitted that there are many at this moment living in the world without any religion at all, persons perhaps given over to sin, who nevertheless may or will one day be knit to Christ by the sweetly compelling force of God's grace. Such men, although actually separated from Christ and the Church, are not beyond the reach of grace and hence not outside the possibility of being so united. Even those who are likely to die

[2] Eph. 1: 22.

impenitent are, whilst they still live on earth, within the power of saving grace.

But our question concerns rather those who, to all seeming, are leading good and Christian-like lives, and who yet, according to the hard-and-fast axiom under discussion, are "outside the Church" and by consequence "outside salvation."

Actual Union with Christ.

This, indeed, is the burning question: Is it impossible to have real, actual, existing union with our Divine Lord except in the pale of the Catholic Church? To say that it is not possible, is to assert that all who are not in actual communion with the Roman Catholic Church are eternally lost!—which God forbid! Let us examine the question.

Real, actual union with Christ is of three kinds. It may be internal, that is, in our beliefs and affections alone; or it may be external, that is, in our outward practices alone; or lastly, it may embrace the internal beliefs and affections together with the outward practices, producing that oneness with the Catholic body which constitutes the highest form of union with Christ. As a result of this union we have true faith in Him; we love Him; we prove our faith and our love by fulfilling His commands in the way He has appointed. Such is the complete union of the soul on earth with Jesus Christ. It is that of the vigorous branch on the fruit-tree; it shares in the life and vigor of the tree, and shows that it does so by the good fruit it bears.

Internal Union Only.

But it is possible for a person to be united to our Divine Lord by deep faith in Him and true love of Him, and yet be outside His Church through ignorance of the true Church. We see at once that such souls have part union with Christ: within all is sound; faith is there, though often imperfectly, and charity too, which renders it fruitful. Their union, however, with Him is not complete, for the essential requisite of external practice, the necessary outcome of perfect internal dispositions, being wrongly or only partially understood, is wanting. Their hearts are indeed perfect, as far as their lights lead them; but their union with

Christ and their subsequent membership in His Church are incomplete. The mother calls her child, and the child's desires and affection urge him to go to her; he does his best, but he is fast bound by the shackles of ignorance of the way. Such a child belongs to his mother *perfectly*, according to his belief in her and his love of her, yet not *completely;* his hands indeed are stretched out to her, but they do not embrace her. So it is with sincere souls who are yet separated from external communion with the Church. It may be birth, early training, surroundings, which prevent the claims of the one Church appealing to them in their true light. Thus with hearts "unspotted in the way," they yet fail because "the way they see not clearly."

One may be tempted to say, This makes the difference between Catholics and those who, though not Catholics, are in good faith, very slight. Is it worth while making strenuous efforts to convert such persons to the one true fold?

Perhaps the difference is not so slight as would appear at first sight. In speaking of His own divine mission to the children of men, our Lord urged as a distinct duty the fact: "Other sheep I have, that are not of this fold: them also must I bring; and they shall hear my voice; and there shall be one fold and one shepherd."[3] He spoke of those to whom the Messianic prophecies were not known, though they might walk in the path of righteousness according to their lights. What the Master thus required from Himself, His ministers are likewise required to do. "Preach the word, be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine."[4] The true life of the mystic vine, the Church, is perpetuated through the organism of the Sacraments. It is the means of communicating those special graces by which the supernatural life of the soul is maintained and strengthened. The true life of the individual Catholic is the life of grace which flows into the soul along the channels which God has appointed for that purpose. "Except you eat of the flesh of the Son of Man, and drink His Blood, you shall not have life in you."[5] We know that those outside the body of the Church have not these necessary helps. Catholics and observant non-Catholics know, too, what effects the Sacra-

[3] John 10: 16. [4] 2 Tim. 4: 2. [5] John 6: 54.

ments produce on the practical lives of those who use them rightly. It is "the wine that bringeth forth virgins."[6] Even if externally there were little difference between a Catholic who enjoys the peace of God as the result of the sacramental action, and a Protestant who lives according to the dictates of his conscience, interiorly there is an immense difference, a difference like that of a magnetized piece of steel and a polished iron bar that lacks the attracting power of the magnet. The measure of worth between the two souls, one open to the full communication of the Divine influence, the other fair but constrained and inaccessible to certain heavenly gifts, is immense. This difference is the warrant of Catholic zeal to make conversions among those who seek and love the truth.

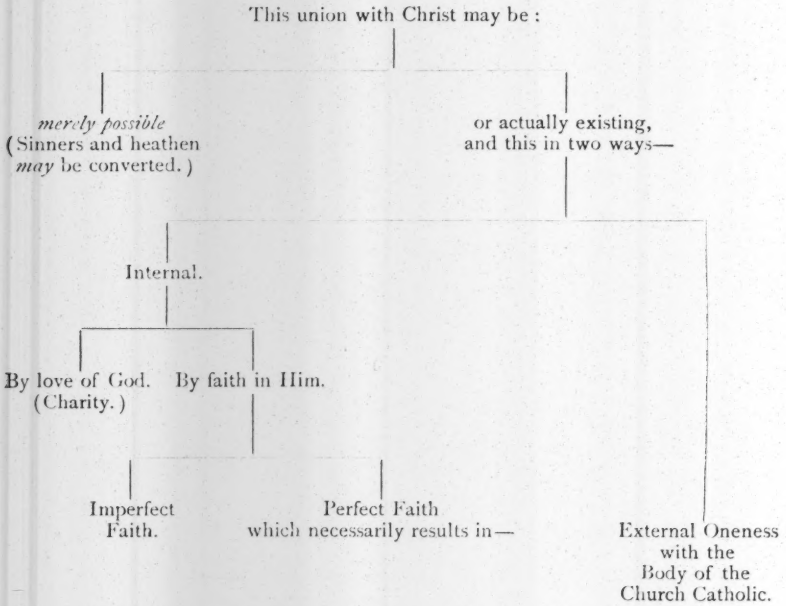
If we saw a sheep wandering outside the fold, we should not excuse ourselves from showing it the entrance, on the ground that it would not know the danger of remaining outside. We would not tell a child to be satisfied with the mere desire, however genuine, to please its mother; we should feel compelled, if it lay in our power, to point out to it the true way of doing so. In like manner we are moved and justified in urging those whose hearts are in harmony with God's will to place themselves outwardly and completely in accord with God's designs by external oneness of religious practice, as becomes the children of a common faith. It does not suffice to rest satisfied in the conviction that we possess a soul and that therefore we should not trouble about the conservation of the body. The soul is indeed the best part of us; it is that which perfects the body; yet without the body the soul should not satisfy the purpose of man's existence on earth.

So it is with the Church. Faith in God, the grace of God, love of Him, all these we may have and our hearts are thus knit to Him, and we belong to the *soul* of the Church; but surely that is not enough. We must belong to the *body* of it, that is, we must believe the same things as the body of the faithful believe; we must be knit to them as well as to God by sharing in the same sustenance, the Sacraments, as they do; by adhering to and obeying the same supreme head as they do. And why? Because it is

[6] Zach. 9: 17.

not only the natural order of things, but it is His express wish. "I pray for them . . . that they all may be *one*, as Thou Father in Me, and I in Thee; that they also may be one in Us, and that the world may believe that Thou hast sent Me . . . that they may be *one* as We also are *one*—I in them and they in Me; that they may be made perfect in *Me*.[7]" And St. Paul in his letter to the Ephesians is but explaining and amplifying this prayer for unity when he writes: "Careful to keep the unity of the Spirit in the bond of peace, one Body and one Spirit, as you are called in one hope of your calling, one Lord, one Faith, and one Baptism, one God and Father of all, who is above all and through us all and in us all."

We may perhaps grasp more clearly what has been said, if we study the following diagram. We start with the principle that membership of Christ's one true Church depends upon our degree of union with Him.


This union with Christ may be:
merely possible
(Sinners and heathen may be converted.)
or actually existing, and this in two ways—
Internal.
By love of God. (Charity.)
By faith in Him.
Imperfect Faith.
Perfect Faith which necessarily results in—
External Oneness with the Body of the Church Catholic.

The above relative positions may enable us to realize to what

[7] John 17: 9, 21–23.

extent different classes of men can be said to be members of the true Church.

Complete Membership in the Church

Let us take a good, practising Catholic. We say that he is a complete and a perfect member of the Church, because he not only frequents the Sacraments and thus has external union with Christ, but moreover he has true faith and true charity, which two together make perfect interior union with Christ. Putting together these interior and exterior bonds of union, we say that he belongs to the soul and to the body of the Church,—he is a complete and a perfect member.

Some Catholics Are Imperfect Members.

But a Catholic may fall into mortal sin? Yes; and then, though he is still a complete member of the Church, he is no longer a perfect member,—he lacks charity, which is necessary for perfect union. And he may continue in mortal sin and cease to go to the Sacraments? Yes; and then he is a still less perfect member, for even the external bonds are relaxing; he still retains the seal of Baptism and of Confirmation; he consorts with Catholics; he goes to Mass and hears sermons; he even says his Rosary; but as long as he perseveres in, and clings to, and does not repent of, that mortal sin, he is a very imperfect member of the Church. He still keeps something of his interior bond of union with his Lord, namely, Faith; and something too, as we have seen, of his exterior union; and so far he has still sufficient to make him a complete member of the Church.

Some, Externally Catholics, Are Dead Members.

But the day may come when the light of Faith grows dim, and his spiritual life becomes almost extinct, because of his sinful state. Then, with Faith gone, and Charity gone, he is neither a perfect nor a complete member; he is like the dead branch which the tree waves in the breeze; the stream of sap has ceased to circulate in it; it is dead and withered; shriveled leaves still cling to it, testifying to what it once was; and so Catholic practices cling to the dead member of the Church, relics of by-gone days;

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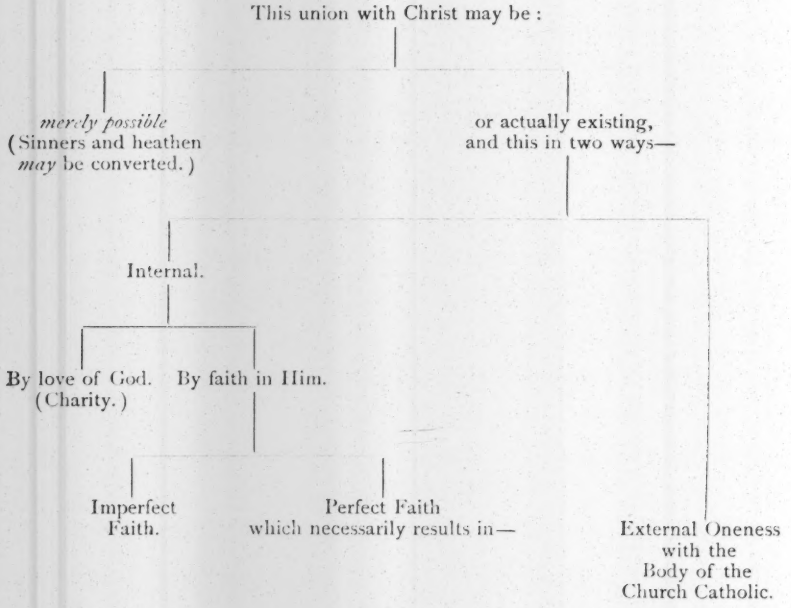
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the sap may one day find the long-forgotten channel; grace *may* one day touch his soul; the branch *has* a chance as long as it is not lopped off; but woe to it when the word goes forth: "Cut it down! Why cumbereth it the ground?"[8]

This truth has been well expressed by Melchior Canus, the Dominican theologian. He says: "We see that when some member of the body withers away for lack of life and feeling, it yet shares in some external motion communicated by the breath of life, although that same breath of life communicates to it nothing internal, nothing vital. And the same method is observed by the spirit of Christ in His body, the Church. For some portions of it He so animates and vivifies that no vital motion seems to be wanting to them, while He seems to so flow out upon others as to internally confer upon them not so much life as a certain mere breathing of life. While, lastly, to others He seems to impart His influence and power internally, so that, though they are wholly dead and withered members, yet because they are not lopped off from the body, they are moved with the body by the spirit of life."[9]

The Well-Intentioned Protestant.

But there is another class, with whom we are more immediately concerned. They have never known the true Church. To them some sectarian Church has been everything; all their training has taught them to look askance upon the Catholic Church; and they have never really studied her, for they have no doubt as to the security of their own position. It is clear that they are not complete members of the Church, for they have no external union whatever with her. But are they perfect members of the Church? That is, are they interiorly perfectly united to Christ, the Head? Supposing they truly love Him and serve Him loyally, then the perfection of their union will depend upon the nature of their faith, which is either perfect or imperfect.

Now the faith of Catholic and non-Catholic Christians may be radically the same, if by faith we understand, on its widest

[8] Luke 13: 7.

[9] *De locis theologicis*, lib. iv, Cap. vi. ad 12m.

basis, assent to God's revealed truth. The grounds on which a Catholic accepts those truths are of course very different from those on which a Protestant receives them: the former accepts them on the authority of the Infallible Church; the latter, at least the High Churchman and the Ritualist, because his Church holds them and teaches them, not, however, infallibly, but fallibly, and he thus introduces, without perhaps being fully aware of it, the principle of private judgment. This difference is, it is true, a very important one; but it is one of which the ordinary non-Catholic is hardly conscious; and it is one which, so long as it is not recognized, unconscious, does not perhaps vitally affect the value of his acceptance of these revealed truths. As far as he sees, he accepts the Creed because it contains the body of revealed truth; and if he be asked how he knows that the Creed contains the sum of divine Revelation, he would, if logical, be obliged to answer that his Church tells him so; and that he, if in good faith, sees no reason to doubt his Church. He has been brought up in it, as were his forefathers before him; what was good enough for them, ought to satisfy him. He does not, it is true, make an act of divine faith in his Church, as a Catholic does; he has probably never really studied the question nor satisfied himself as to the absolute necessity of having a living, energizing, vivifying Church putting before him infallibly a living faith, not merely in a stereotyped Creed, but in a form adapted to his daily life with all its needs.

His faith then is the same divine gift as that of his Catholic friend, but it has come to him through a different channel and in a sadly mutilated form. Its scope is limited, and its view short-sighted; but its main object is the same, viz., God's revealed truths, or at least some of them; and its motives for their acceptance is, at least remotely, the same, viz., God's declaration of them. The vehicle of this declaration is a faulty one; the truths conveyed are sterilized; no living voice declares them or expands and develops them as need arises. And so the faith of a non-Catholic falls immeasurably short of that of a Catholic, even in the very best and most earnest; but it remains at root the same,—an assent to divinely revealed truths, precisely because they are revealed.

In this sense it is that it constitutes a bond between Catholics and non-Catholics professing the Christian religion. In many, indeed, it is non-existent, and has given way to reason or private judgment; but where it remains, it is a gift of God, the fruit of their Baptism and their link with Christ—the primary essential for Church membership.

Hence, non-Catholic Christians have, even interiorly, only imperfect union with Christ, for their faith is imperfect as being stunted and as reaching them through an illegitimate channel. But because they have charity, namely, that love of God which moves them to serve Him to the best of their knowledge, they have implicitly the same faith as Catholics have, and, if it were not for their education, their want of instruction, and the prejudices which hem them in, they would gladly believe exactly as Catholics do.

Those Who Have No Religion.

Lastly, there are others who know neither Christ nor His Church, "who sit in darkness and in the shadow of death,"—what of them? The most we can say is this: they retain, as long as they live, the possibility of being truly united to Him. His grace is all-powerful, because "no word shall be impossible with God," and their wills are free.

The Terms "Perfect" and "Complete" Members.

Some, indeed, may be inclined to quarrel with this distinction between the complete and the perfect. But the soul is perfect, and so is the body; and the perfection of each consists in their adaptability to one another; yet no one would say that they were each of them complete; each is rather the complement of the other, and the harmonious interaction of the two presents us with the complete idea. So, similarly, there may be perfect internal union with Christ, our Head, if its two essential elements be severally perfectly present; for either may be defective, and thus there arise degrees in the perfection of our union with Him. But however fully these elements be present, they can never of themselves constitute complete union with Him until they expand,

as they of necessity do when perfectly possessed, from implicit to explicit belief accepted on the only true ground and shown by the further bond of external practice and oneness with other members.

ST. CYPRIAN AND ST. AUGUSTINE.

To return to St. Cyprian and St. Augustine, or rather to the proposition, "outside the Church there is no salvation." The Christian Fathers in using the expression are speaking of those who are knowingly outside the true Church. He is contemplating the case of those who in their attachment or their repugnance to some particular doctrine, or out of pride and obstinacy, wilfully separate themselves from communion with the one true Church. These are warned that the possession of the true faith implies the possession also of true charity; and that the possession of both means nothing less than the actual and practical communion with that Church which they recognize as the only true fold of Christ.

HUGH POPE, O.P.

Hawkesyard Priory, England.

FATHER LUIS DE BARBASTRO.

Florida Martyr of the Sixteenth Century.

THE Catholic Directory for A. D. 1902,[1] under the rubric of Tampa, Hillsboro Co., Florida, has the following note: "*St. Louis—In honor of Father Louis Cancer, O.S.D., who suffered martyrdom on the coast upwards of three hundred years ago.*" The meaning of which is, that the Catholic Church of St. Louis, in Tampa, Florida, was so named in honor of the man whom I propose as the subject of the following biographical sketch. His full name was Luis Cancer De Barbastro. He was a native of Zaragoza in Spain. Aside of his being one of the very first priests to shed his blood for the faith in what is now United States territory, Father Luis Cancer will ever remain one of the brightest lights that adorn the pages of early American Ecclesiastical

[1] Page 496.

History. Yet it is no exaggeration to say that among Catholics, and even among American priests, he has been comparatively unknown, except for the fact that his name appears in the Catholic Directory.

Of Father Luis' early life I have been unable to obtain any reliable details. In 1533 the annalist mentions his name as a member of a community of Dominicans on the island and in the city of San Domingo. Already he was spoken of as "a man of great holiness," and for that reason "quite famous."

Bartolomé de Las Casas, the first American priest, and the Protector of the Indians, was about to undertake his second voyage to Peru to see to it that the natives of that vast empire, lately conquered by Almagro and Pizarro, were not deprived of their liberty. For this purpose Las Casas sought to establish as soon as possible a monastery of the Dominican Order. Father Luis Cancer was chosen one of his four travelling companions. The apostolic band set forth from Santo Domingo, taking probably the course by sea to Puerto Cabellos or to Trujillo. Thence they journeyed across the continent to the Pacific coast. They rested on the road in St. Paul's Convent, in the city of Leon, Nicaragua, which had been founded two years before by the same Bartolomé de Las Casas and his friend Pedro de Angulo. Three of the travelling companions of Las Casas were left in charge of this new foundation. Pedro de Angulo and Father Luis Cancer continued on their journey with Las Casas to Peru.

Picturesque Realejo (now called Corinto) was the nearest port on the Pacific, not more than forty miles distant from Leon. The three fathers sailed from there on a small ship, that should have taken them to Panama, whence they intended to proceed further south to the empire of the Incas. But a hurricane put them at the mercy of the elements. After being cast about for several days, during which they experienced a short spell of absolute calm, they were obliged, some weeks after their departure, to seek the shore for protection, since their provisions were gone and their boat showed signs of being unseaworthy. Their place of refuge was the land-locked port of Realejo. Having no resources whatever, they were compelled to make their way back to the Con-

vent of St. Paul in Leon. This happened at the beginning of the year 1534.

It had been the consistent policy of Spain, in its conquest and settlement of new territory in America, to divide the acquired portions at once into separate ecclesiastical jurisdictions or dioceses. Thus we find that in 1534, when the Spaniards had scarcely been ten years in possession, the dioceses of Leon and Nicaragua had already been established, while Don Francisco Marroquin (a secular priest) had been appointed first Bishop of Guatemala, having his see at the settlement or rising city then known as Santiago de Los Caballeros.

In Bishop Marroquin's episcopal city the early Dominican missionaries had erected a convent, but the Fathers had been called to other fields and the monastery remained untenanted. Guatemala suffered from a scarcity of evangelical laborers, while Nicaragua had quite a sufficiency of them. As was natural, Marroquin (who was a personal friend of Las Casas) invited some of the Dominicans of Leon to his diocese, and the invitation was accepted.

Bartolomé de Las Casas, Pedro de Angulo, and Luis Cancer went to Santiago de Los Caballeros and took possession of the old convent. The natives of Guatemala had a language of their own, and the Fathers applied themselves at once to learn it under the guidance of Bishop Marroquin, who had already composed a Catechism in it for the use of the Indians.

Many of the haughty Spanish Conquistadors had adopted a way of their own for evangelizing the aboriginal Americans. They would issue an edict inviting the natives to acknowledge the King of Castile as their temporal sovereign and the Pope as head of all things spiritual. The failure on the part of the Indians to comply at once with this request gave a pretext for an attack upon them, as a consequence of which all so-called prisoners of war were made slaves. Their idols were shattered and their places of worship obliterated. Although seldom if ever forced to adopt the religion of their conquerors, the natives, who were reduced to a condition of servitude, if not of real slavery, generally adapted themselves in the course of time to the new conditions. This was effected mainly through the influence and

guidance of the Catholic clergy, who were their only protectors and friends. Despite numerous Bulls from the Roman Pontiffs and the royal decrees forbidding this method of Christianizing the Indians, there was no abatement of this violence during the first fifty years after the discovery of the New World. The authority of the American bishops seldom succeeded in curbing the tyranny and stemming the greed of the Spanish adventurers, who, having risen by bold exploits from the ranks of ordinary soldiers in the old country to commanding positions in the new, assumed the privileges of veritable monarchs.

It shall ever be to the credit of the sons of St. Dominic that they were the first to raise their then powerful voice in defence of the helpless native Americans. In the pulpit and in the confessional, in America and in the Spanish Court, Bartolomé de Las Casas had protested in no equivocal terms from the beginning of his sacerdotal ministry against the inhuman conduct of the Conquistadors. And now, while studying the Utlateca or Quiche language of Guatemala, he found time to write a tract (*De Unico Vocationis Modo*) to prove to priests and people alike that the only way to bring to the true Faith the American Indians was the evangelical one of meekness and charity. Not soldiers, but priests should approach them, who by their preaching and their example would illumine their minds and move their hearts to accept the truth.

The proud Castilian hidalgos, clad in mail and armor, laughed at the, to them, novel doctrine, that savages could be brought to bend their necks to the yoke of Christ through the sole influence of friars' sermons and the examples of holy living. If Las Casas and his Dominicans, they said, truly believe in the doctrine they preach, let them put it to a test and convert the inhabitants of the *Land of War*.

The gauntlet thus thrown down was promptly taken up by the Dominicans. The province of Guatemala, now called *Vera Paz* (True Peace), had first been named by the Spaniards *Tierra de Guerra* (the Land of War). The unclad American Indians in the sixteenth century mostly found themselves powerless to resist the attack of cold steel and firearms on the part of the white adventurers. History, however, records several exceptions to this

rule. The fierce inhabitants of the mountainous regions of Guatemala, known to the natives as Tuzulutlan, intrenched in their fastnesses, managed to defy the Spanish armies. Three well-appointed expeditions successively sent to subdue them failed, and the Spaniards came to the conclusion to recognize the independence of Tuzulutlan. But what armies could not accomplish was successfully undertaken by four barefooted Friars, who, with no better weapons than the crucifix and their breviaries, turned Tuzulutlan, the *Land of War*, into the Land of Peace. The names of three of them have already been mentioned. The fourth was Rodrigo De Ladrada, who had lately arrived from Peru.

They first entered into solemn contract[2] with Alonzo Maldonado, Governor of Guatemala. According to this document, the Governor, in the name of Emperor Charles V, bound himself to prevent any Spanish soldier or civilian from setting foot in Tuzulutlan for the space of five years. He also pledged himself to safeguard the complete and perpetual freedom of the inhabitants in case the four ministers of the Gospel should succeed in inducing them peaceably to accept the Christian religion, to acknowledge the sovereign of Spain, and to pay the moderate taxes that were necessary for the administration of the province.

Some of the European settlers of Santiago de Los Caballeros laughed at, and more of them pitied, the four Friars, who were supposed to have undertaken an impossible task, and would probably pay for their immoderate zeal and foolhardiness with their lives. The missioners trusted not in themselves, but in the power of Christ, who had said to them as well as to the Apostles, "Go and preach the Gospel to every creature."

The first difficulty was to obtain access to the *Land of War*, which thus far no white man had ventured to enter. The four Friars made a solemn retreat to implore by prayer and fasting the Divine assistance, during which they frequently consulted among themselves as to the ways and means to be adopted to obtain the end in view. It was at last decided to employ a native catechist to approach the Tuzulutlans. The "Land of War" had preserved, it is true, its independence, but at a great sacrifice. Some of the

[2] This contract was called a *Capitulation*. The full text of it will be found in my life of Bartolomé de Las Casas, recently published by B. Herder, St. Louis.

necessaries of life, salt, for example, were not to be found within its limits. The natives were therefore compelled, while excluding the whites, to allow the Indians of the surrounding plains, who had submitted to the Spaniards, free access to their country for trading purposes. Thus quite a number of Indians from the neighborhood of Santiago de Los Caballeros had turned peddlers. They brought to Tuzulutlan articles that were not to be found there, in exchange for the natural produce of those mountainous regions. It was through the instrumentality of four of these travelling merchants, already converts to Christianity, that Providence opened the way for the Dominicans to the "Land of War."

The natives of Central America were known to be fond of music, and they used several instruments which the Europeans had never seen. The Friars, who by this time had mastered the Quiche language, translated Bishop Marroquin's catechism into verse, so that the couplets or stanzas were made to comprise, each a mystery of the Christian faith; all of which was then set to music. For a whole year the four convert peddlers were trained to memorize and chant the catechetical couplets; and they were minutely instructed how to use this knowledge during their next visit to Tuzulutlan.

When the day arrived for them to start out upon their journey into the "Land of War," their packs were filled principally with Castilian trinkets, little mirrors, knives, scissors, needles, small bells, etc., in order that they might attract the more easily the attention and excite the curiosity of the Tuzulutlans, who were still the primitive children of nature. While the catechists climbed cliff after cliff and crossed one after the other the many precipitous *barrancas* that enclosed, like a fortress, the Tuzulutlan community, the devout sons of St. Dominic in Guatemala raised their hearts in continuous prayer to God that He might prosper the enterprise for the good of souls.

It would be impossible to describe the joy of the four Fathers when, two or three weeks after, they beheld the lay catechists reenter the convent, accompanied by the son of the most influential Indian chief in Tuzulutlan, who had come to spend some days as their guest, and to invite them to his father's dominions. And how had the peddlers accomplished their task?

On their arrival at Rabinal, where the Cacique resided, they displayed their wares in the *tecpan* or market-place. Naturally the trinkets from Castile, never seen in those parts before, attracted large numbers of the natives. And when the shades of evening had fallen and the moon was shining brightly, many still lingered to hear the late news from the plains where the white men dwelt. The merchants called for a *templanaste* and perhaps a *huchuetl* and a *teponaxtli*,[3] and drawing out of their packs a timbrel and a set of jingling bells, began to sing the sacred couplets to their own accompaniment, in the plaintive recitative style peculiar, even to this day, to the Central American Indians. Not a word of the holy poesy was lost to the audience; for the simple rhythm of the melody was so constructed as to bring out in clear relief every word of the interesting story of the Creation, the Fall of Man, the Incarnation and Death of Christ, etc.

The musicians soon found themselves encircled by hundreds of men, women, and children. The Cacique, his court and his subjects sat motionless and enraptured by the musical story of man's origin, redemption, and final destiny. The oratorio had lasted for several hours when the performers were requested to repeat it the following night. Needless to say that the peddlers had no trouble the next day in disposing of all their wares, and that the audience at the second performance had trebled and quadrupled. Late in the night of the second day, when the musical catechism class had come to a close, the Chief, who had during the past twenty-four hours revolved in his mind the mysterious songs of the minstrels, requested them to explain the couplets to himself and the assembled multitude. "That we cannot do," answered the peddlers. "We have sung to you what we were taught ourselves, and all we know. The Fathers alone, who dwell down in the white man's pueblo, can properly explain the mysteries of their religion, which we have embraced ourselves." "And who were the Fathers?" was naturally the question eagerly asked. "They are men," the catechists answered, "clothed in flowing white robes. Their heads are shaved, and only a few locks allowed to grow in the form of a crown. Most of their time is spent in prayer, to appease the anger of the Great Spirit,

[3] Native Guatemalan and Mexican musical instruments.

and to obtain His favor for themselves and their people. For gold and riches they care not, neither do they for women; and their only other occupation is to instruct the people to know and serve God. They love the red man as well as the white, and would be happy to come to Tuzulutlan, and, without trouble or expense to any one else but themselves, instruct all the people."

Curiosity had been excited and the Chief desired to know more about the Fathers. But might not the minstrels have lied? Were the Fathers truly as represented?

Hence, after a consultation with the prominent men of the tribe, it was decided to send down with the merchants the Cacique's own son, the Crown Prince of Tuzulutlan, who should remain with the Friars a few days and observe for himself if the lives of the white-robed Fathers tallied with the description given by the minstrels. If so, the Chief's son was to invite them to Tuzulutlan. Thus it happened that the future lord of Rabinal visited the first Dominican convent in Guatemala, and the invitation was in due time given and accepted.

Of the four Dominicans, Father Luis Cancer had best mastered the language of the country, and he was deputed to accompany the Chief's son to Tuzulutlan, the first white man to set foot in the "Land of War," to explore it in the interest of Christ.

The Indian youth dispatched a messenger to announce to his father the approach of the Holy Man, and on their arrival at Rabinal the roads leading to it were found garlanded and festooned in honor of the man of God. The people danced and sang in sign of rejoicing. After some time, when the venerable missioner had spoken to them the word of God, he drew from the folds of his habit and explained the contents of the contract entered into by the Fathers with the Spanish Governor in the name of the Emperor. By it the Tuzulutlans were assured not only of their freedom for all time, but of their rights of possession in the land where they dwelt, if they embraced peacefully the Christian religion, and acknowledged the sovereignty of Spain.

A church was built by the Indians, in which the Holy Sacrifice was offered daily to replace the bloody sacrifices offered there for thousands of years before to false gods. The Cacique was baptized and received the name of Don Juan. He was the first to

break the idols of his ancestors, turning coadjutor to Father Cancer and to the other Dominicans, who came to Tuzulutlan later to preach the Gospel of Christ to its people. Having visited the several settlements under the immediate jurisdiction of Don Juan, and having found the people well disposed to follow the example of their Cacique, Father Luis Cancer returned, toward the end of 1537, to Guatemala to report on the work done and to engage a larger number of evangelical laborers among the scattered inhabitants of those vast and unknown regions.

It must not, however, be imagined that the conversion of the "Land of War" was henceforth accomplished without difficulties. Other Tuzulutlans, not subject to Don Juan, especially those of the neighborhood of Coban, strenuously resisted at first the preaching of the Gospel in their midst. To prevent its general adoption, they not only burned the church of Rabinal, but threatened to sacrifice and devour the dainty flesh of the white Friars, if these came within their reach; for some of the old Tuzulutlans were still addicted to the cannibal habit of man-eating. But the Dominicans, under the leadership of Bartolomé de Las Casas, never rested until they had regenerated unto Christ the whole province; and finally they obtained the decree from Charles V, changing the name of *Tierra de Guerra* (the Land of War) to that of *Vera Paz* (True Peace), which it retains to this day.

In May, 1538, Bishop Marroquin proposed to the Dominicans that in view of the great need of priests in Guatemala some member of their community should visit Spain to obtain additional workmen from the great Dominican and Franciscan Orders. Batolomé de Las Casas was chosen to undertake the long voyage. On his way to Europe he stopped in the City of Mexico, where a Provincial Chapter of his Order was in session. The assembled Fathers approved of his journey, and called from Guatemala Father Luis Cancer to be the travelling companion of the man who was destined to become and to be known to all ages as the Protector of the Indians. It was not, however, until the end of 1539 that Las Casas, Ladrada, and Luis Cancer were enabled to sail from Vera Cruz for Spain.

During the first part of 1540 the indefatigable Bartolomé de Las Casas obtained several decrees from the Spanish Government,

intended, all of them, to protect the liberties and rights of the Indians in Guatemala. One of them, dated January 9, 1540, was addressed to the Governor and to the Bishop of Guatemala, commanding that they attend to the religious instruction of the Indians who might be held as slaves by the white settlers. Another imperial decree solemnly ratified the agreement entered into by the Dominicans and Governor Maldonado, whereby Spaniards were forbidden for a period of five years to enter the province of Tuzulutlan without the consent of the Fathers, and wherein the liberty of the inhabitants and their possessions were forever safeguarded. A third decree was addressed to the highest military and civil authorities of New Spain (of which Guatemala was a part) defining the penalties (very severe ones) to be imposed upon those who disregarded the above-mentioned contract. A letter was also written in the name of the Emperor to each of the Caciques of Tuzulutlan, who had contributed by their example or otherwise to the spread of religious knowledge in those regions, thanking them and encouraging them to further efforts. While the year 1540 was spent by Las Casas in diplomatic conferences to obtain the foregoing and other legislation in favor of the Indians, Father Luis Cancer endeavored to carry out the instructions of Bishop Marroquin, namely, to recruit missioners for the distant diocese. A large number of Dominicans and Franciscans volunteered for the work, and all were ready to sail for America in 1541. But Las Casas had in the meantime received orders from Emperor Charles V, through Cardinal Loaisa, Archbishop of Seville, who was Minister of State for the Colonies, to remain in Spain, as his services were needed there at the time. The departure of the apostolic band of Dominicans was likewise postponed. The royal decrees were in the meanwhile placed in the hands of Father Luis Cancer, who was charged with their promulgation throughout Mexico and Guatemala. He sailed again for America in the company of the Franciscan missioners, in February, 1541. During the years 1542, 1543, and 1544, he remained for the most part in his missions of Tuzulutlan. What happy days those must have been! He lived to see thousands and thousands of the once brutal savages gather under the influence of Christian teaching, forming well-ordered pueblos, where at the sound of the church bell the

villagers flocked to hear the missionary explain those wonderful mysteries, the first tidings of which had been sung to them by the minstrels. There is no record of a greater transformation of a people and in so short a time, than that effected by the Dominicans in Tuzulutlan, with no other weapons than those of suasion, truth, and charity.

Meanwhile Bartolomé de Las Casas, in 1542, had been made Bishop of Chiapa, and at his request the heretofore "Land of War" had been annexed to his diocese. The famous Protector of the Indians visited Tuzulutlan in 1545, and there, to his joy, he again met Father Luis. After spending together a few days the Bishop proceeded on his journey to Gracias a Dios, whither he was bound in the interests of his diocese, and Father Luis continued a while longer his apostolic labors in Tuzulutlan. The two friends were not, however, to remain separated. The stormy episcopate of the Bishop of Chiapa had scarcely lasted a year, when he departed for Mexico and thence for Spain with the fixed determination of resigning his mitre. During that journey and almost up to the time of his death at Tampa, Florida, we find Father Luis at the side, so to speak, of the Protector of the Indians. Their ostensible reason for travelling to the city of Mexico was to attend a Council or Convention of Bishops, Jurists and Theologians called together to discuss the Indian Question, *i. e.*, to define the rights of the native Americans and the duties of the Spaniards toward them. But, as can be easily surmised, Las Casas had some weightier reason for calling away from Tuzulutlan, Father Luis Cancer, than merely to make him once more his travelling companion and consulting theologian at the Council. In truth there was another and greater "Land of War" which yet remained to be converted, and the Bishop thought that Father Luis was the man to convert it.

The Council held in Mexico in 1545 was certainly the most important ever convoked on this continent, if the subjects treated and the effects of its deliberations alone be considered. It was not a Synod in the sense of a Provincial or Plenary Council; for it was convoked, not by the ecclesiastical authorities, but at the request of Emperor Charles, who wished to know the opinions of the American bishops, theologians, and jurisconsults as to the

rights of the Indians and the duties of the Spaniards toward them, with a view to framing future legislation accordingly. The Council began by laying down eight fundamental principles, based, generally speaking, on natural law. Twelve practical propositions were formulated, as drawn from these principles, and these were incorporated by the bishops into an instruction to confessors throughout New Spain, to guide them in deciding, in each case, what the rights of the Indians were. Sacramental absolution was to be denied to any Spaniard who would attempt to infringe on these rights. But as the Conquistadors had made many thousands of so-called prisoners of war, the efforts of Bishop Las Casas in the Council were directed toward having the question of slavery discussed, feeling assured that the decision would favor emancipation of the bondsmen. But his efforts were not successful, and the imperial representative plainly stated that, for "reasons of State," the question was not to be discussed officially. These reasons were the apparently well-founded fear that any attempt to suppress slavery was likely to end in a revolt of the provinces of New Spain, as had actually been demonstrated in Peru. When, however, the sessions of the Council had been closed, permission was freely granted to the ecclesiastical members to form themselves into an unofficial Junta to discuss the subject of Indian Slavery; and the viceroy promised to present the result of their deliberations to the emperor, in order that he might know what was thought of it by the most learned and representative body of men in America.

Father Luis Cancer distinguished himself in that Junta as the champion of liberty. Some attempt had been made by parties present at the meeting to show that the keeping of slaves who had been taken as prisoners of war was legitimate and had the sanction of the Pope by a special rescript and by the fact that the Turks warring against the Christians were allowed to be carried into slavery.

Luis Cancer proved first the disparity of the cases. If the Indians warred, it was because wars were forced upon them unjustly, and if they fought, it was to defend their homes and their possessions. Nothing was further from the mind of the Roman Pontiff than the thought of giving to the Kings of Castile

or to their subjects permission to despoil the Indians of their lands or of their liberty. But even granted the right of making slaves of the prisoners of war on the plea of a Papal rescript, they were yet entitled to their freedom because they had never been properly informed regarding the Pontifical grant, nor had the directions given by the kings as to how it should be promulgated been followed.

The arguments of Father Cancer contributed largely to the formation of a set of resolutions by the Junta declaring in substance that the Indians, prisoners of war, had been enslaved unjustly, and that the masters who held them in bondage, were tyrants.

The Protector of the Indians, Las Casas, had by this time discovered that he could be more useful to them in Spain than in America; and at the beginning of 1547 he sailed from Vera Cruz with the full determination of resigning his see. Luis Cancer and Ladrada accompanied him to Europe. Evidently the peaceful conquerors of Tuzulutlan had already planned the conquest of a vaster Land of War, of Florida. And "by Florida," wrote Las Casas, "was meant all the country then known between the Bahama Channel and Labrador, which," he adds, "is not far from the Island called England."

L. A. DUTTO.

Mississippi City, Miss.

(To be continued.)

ECCLESIASTICAL CHRONOLOGY—December 15, 1901–June 15, 1902.

DECEMBER, 1901.

15. Death of the Right Rev. Thomas Mathias Lenihan, Bishop of Cheyenne, Wyoming.

16. Secret Consistory at the Vatican, Archbishop Sbarretti, Delegate Apostolic to the Philippine Islands, promoted from the Diocese of Havana to the titular Archdiocese of Ephesus; Very Rev. Dr. Michael Kelly, Rector of the Irish College, Rome, promoted to the titular Archdiocese of Acrida; Right Rev. Robert Brindle, D.S.O., transferred from the titular Bishopric of Hermopolis to the Diocese of Nottingham, England; Right Rev.

Henry J. O'Neill, made Bishop of Dromore, Ireland; Right Rev. John O'Connor, made Bishop of Newark, N. J; Right Rev. William O'Connell, made Bishop of Portland, Me.; Right Rev John Dunne, made Bishop of Bathurst, Australia; Right Rev. Eugene Garvey, made Bishop of Altoona, Pa.; Right Rev. Peter Muldoon, titular Bishop of Tamasso and Auxiliary of the Most Rev. Patrick A. Feehan, Archbishop of Chicago.

17. The Right Rev. William Turner, Bishop of Galloway, Scotland, received in papal audience.

Antepreparatory Session of the Congregation of Rites examine the question of the heroic virtues of the Venerable Joan of Arc.

20. The University of Bonn receives from the Holy See the right to confer the Degree of Doctor of Theology.

27. The Right Rev. John M. Farley, titular Bishop of Zeugma, Auxiliary of the New York Archdiocese, received in papal audience. The title of Monsignore bestowed on Very Rev. Thomas F. Kennedy, D.D., Rector of the North American College, Rome; on Rev. B. F. Broderick, D.D., Secretary to Archbishop Sbarretti, Apostolic Delegate to the Philippines; on Rev. William Pieper, Columbia, Pa. Miss Anne Leary, of New York, receives the title of Countess, and Mr. John D. Crimmins is made Knight of the Order of St. Gregory.

The Senate Committee on Philippine Affairs introduce clause empowering the Philippine Commission to negotiate for the purchase of the lands now held by the Religious Orders and to dispose of them on terms suitable to the native tenantry.

JANUARY, 1902.

1. Pontifical Commission on Bible Studies appointed. Its members are: Cardinal L. M. Parocchi, Vice-Chancellor of the Holy Roman Church, President; Cardinals Fr. Segna and J. C. Vives y Tuto, Assessors; Father David Fleming, O.S.F., General of the Order of Friars Minor, Secretary and Consultor; the other Consultors are Very Rev. Van Hoonacker, Professor at the University of Louvain; Very Rev. Charles P. Grannan, D.D., Professor at the Catholic University of America; Very Rev. Fr. Fracassini, Professor at the Seminary of Perugia; Very Rev.

E. E. R. Jorió, Professor at the Seminary of Valencia, Spain; Very Rev. Fr. Esser, O.P., Secretary of the Sacred Congregation of the Index; Very Rev. D. J. Vigouroux, Professor at the Paris Institute; Father de Hummelauer, S.J., of St. Ignatius College, Holland; Father Gismondi, S.J., Professor at the Gregorian University, Rome; Dom Ambrose Amelli, O.S.B., Prior of Monte Cassino; Very Rev. Robert Clarke, D.D., of the Archdiocese of Westminster; and Very Rev. D. A. Poels, D.D., of the Diocese of Ruremonde, Holland.

4. Right Rev. Monsignor Robert Seton resigns from rectorship of St. Joseph's Church, Jersey City, N. J., and sails for Rome, where he will reside.

5. At Winnipeg, Canada, a mass meeting held to protest against the proposed action of the Government in violating a clause of a previous compact by which the Galicians were allowed to have their parents' language as well as English taught in the schools. Archbishop Langevin, of St. Boniface, was the chief speaker.

11. Monsignor J. B. Lugari appointed Assessor of the Holy Office.

15. Monsignor Alexander Volpini, Secretary of Briefs *ad Principes*, appointed Consultor of the S. Congregation of Studies.

17. Death of Cardinal Donné Maria Dell' Olio, Archbishop of Benevento; born December 27, 1847; created Cardinal April 15, 1901.

18. Most Rev. Nicholas Averardi, titular Archbishop of Tharons, Visitor Apostolic to Mexico, received in papal audience.

21. Antepreparatory Session of the Congregation of Rites for the examination of the three miracles proposed for the Beatification of the Venerable Servant of God, John Baptist Vianney, Curé of Ars.

26. Right Rev. John M. Farley, titular Bishop of Zeugma and Auxiliary of the Archdiocese of New York, received in papal audience, with Eugene Ambrose Philbin, Esq., ex-District Attorney of New York City.

29. Prince D. Marius Chigi-Albani, Marshal of the Holy Roman Church and Guardian of the Conclave, received in papal audience.

Death of Sister Mary Constance Bentivoglio, head of the Poor Clares in the United States.

Very Rev. Philip J. Garrigan, D.D., Vice Rector of the Catholic University of America, appointed Bishop of the new See of Sioux City, Iowa.

Right Rev. W. J. Kenny appointed Bishop of St. Augustine, Florida.

Rev. Dr. Farrelly, Spiritual Director of the North American College, Rome, appointed Private Chamberlain of His Holiness, with the title of Monsignor.

30. Very Rev. Emmanuel Captier, Honorary Superior General of the Fathers of St. Sulpice, appointed Consultor of the Pontifical Commission for the Reunion of Dissident Churches.

FEBRUARY.

1. Very Rev. J. I. Emery, O.M.I., appointed Rector of the University of Ottawa; opening of its new Science Hall.

Public meeting held at New York to inaugurate a branch of the Catholic University of America to be known as the Department of Pedagogy, under the direction of the Rev. Joseph H. McMahon, D.D.

6. Death of Cardinal Augustine Ciasca, O.S.A.; born May 7, 1835; created Cardinal June 19, 1899.

12. Death of the Reverend Mother General (Angelica Croft) of the Society of the Holy Child Jesus.

14. Erwin Steinbach, Esq., of New York, made Knight of St. Gregory the Great.

15—March 3. Catholic Winter School in seventh annual session at Tulane Hall, New Orleans, La.

17. Death of Right Rev. Monsignor Campbell, D.D., late Rector of the Scots College, Rome.

18. Very Rev. P. A. Sheehan, D.D., P.P., Doneraile, Ireland, receives the Degree of Doctor of Divinity and a medal from Pope Leo XIII in recognition of services rendered to religion by his writings.

20. Very Rev. M. Gaughren, Superior of the Oblates of Mary, Edinburgh, nominated Bishop of Kimberley, South Africa, in succession to his brother, deceased.

22. Death of Dr. Frederick George Lee, ex-Vicar of Lambeth, recently received into the Church.

25. Antepreparatory session of the Congregation of Rites, to examine into the heroism of the virtues of the Venerable Servant of God, Sister Mary Magdalen Postel, Foundress of the Sisters of the Christian Schools of Mercy.

26. Right Rev. Monsignor Murphy, D.D., Rector of the Irish College, Rome, received in papal audience.

MARCH.

3. Solemn inauguration of the Pontifical Jubilee of Leo XIII, in the Vatican Basilica.

4. Right Rev. John M. Farley, titular Bishop of Zeugma, auxiliary of the Archdiocese of New York, received in papal audience.

9. The Trustees of the University of Notre Dame confer the Laetare Medal on John B. Murphy, M.D., of Chicago.

11. Preparatory session of the S. Congregation of Rites examine the two miracles proposed for the canonization of Blessed Peter Louis Maria Chanel, of the Marist Congregation, proto-Martyr of Oceanica.

14. Appointment as Chaplains in the United States Army: Rev. James A. Dalton, Philadelphia, Pa.; Rev. Francis B. Doherty, C.S.P.; Rev. P. P. Carey, New York, N. Y.

16. Most Rev. Louis N. Bégin, D.D., Archbishop of Quebec, received in papal audience.

17. Silver Jubilee of the Very Rev. J. R. Slattery, Founder of St. Joseph's Seminary for the Negro Missions, Baltimore, Md.

18. Rotal Session of the S. Congregation of Rites examine following questions: (1) Validity of the Apostolic Processes in the Curia of Conza in regard to the two miracles proposed for the canonization of Blessed Gerard Majella, Professed Lay Brother of the Redemptorist Congregation. (2) Validity of the Apostolic Processes instituted by their respective Ordinaries regarding the Martyrdom and Miracles, and establishing the non-cultus of the Blessed Stephen Theodore Cuénot, Titular Bishop of Metellopolis, and his Companions, Martyrs in Cochin China, Tonkin, and China. (3) The same in regard to the Venerable Agathange and Cassien, Professed Capuchin Priests, martyred in Abyssinia.

19. Encyclical Letter of Pope Leo XIII to the Episcopate of the Catholic world on the evils of modern society and their remedies.

Holy See raises the number of members of the Metropolitan Chapter of new Cathedral, Westminster, England, to eighteen; and grants the Chapter the same canonical dress as is worn by the Canons of the Patriarchal Basilicas of Rome.

18. Right Rev. Matthew Gaughren, O.M.I., Bishop of Kimberley, South Africa, consecrated at Leith, Scotland.

23. Death of Cardinal Missia, Prince Archbishop of Goritz; born June 30, 1838; created Cardinal June 19, 1899.

25. "A Bill to make further provision with respect to education in England and Wales" introduced into British Parliament. The measure, which proposes to coördinate primary, secondary, and tertiary education, is welcomed by the English Hierarchy, who "commend it as a measure deserving the cordial support of the country."

27. Death of Most Rev. Charles Eyre, D.D., LL.D., Archbishop of Glasgow, Scotland.

The Trustees of the Columbia University, New York City, grant the Seminarians of St. Joseph's, Dunwoodie, N. Y., privileges of free attendance in some courses in the School of Philosophy, in return for privileges granted by the Seminary to the students of Columbia University.

APRIL.

6. Mass celebrated for the first time on a United States Warship, at the Charleston Navy Yard.

7. By the will of the late Col. John McKee, of Philadelphia, Colored, non-Catholic, an estate valued at upwards of $2,000,000, is left to Catholic charities

9. Cardinal Patrick Francis Moran, Archbishop of Sydney, received in papal audience.

10. Right Rev. George Crompton Burton, D.D., appointed Bishop of Clifton, England.

11. Monsignor Joseph Wilpert appointed Consultor of the Sacred Congregation of Indulgences.

13. Most Rev. Louis N. Bégin, D.D., Archbishop of Quebec, received in papal audience.

17. Organization of Catholic Truth Society for Archdiocese of Philadelphia.

19. Most Rev. Patrick John Ryan, D.D., Archbishop of Philadelphia, appointed by President Roosevelt a member of the Board of Indian Commissioners.

21. Identification of the body of the Venerable John Nepomucene Neumann by the Ecclesiastical Court in charge of the process of the Beatification.

22. S. Congregation of Rites meet to consider the Canonization of Blessed Bernardine Realini, S.J.; Examination of the writings of the Servants of God, Francis Joseph Rudigier, Bishop of Linz; Andrew Soulas, Secular Priest of Montpelier; Louis Edward Cestac, Secular Priest of Bayonne, Founder of the Servants of Mary, and of Bernard Francis de Hoyes, S.J.; Concession and approbation of the new edition of the Roman Missal for the diocese of Lyons.

25. Death of Cardinal Augustine Riboldi, Archbishop of Ravenna; born February 18, 1839; created Cardinal April 15, 1901.

27. Cardinal Moran presents fifty Australian Pilgrims to the Pope.

28. Monsignor Philip Giustini, Auditor of the Roll and Prefect of Studies in the Roman Seminary of St. Apollinaris, nominated Secretary of the S. Congregation of Bishops and Regulars.

MAY.

1. Right Rev. John Lancaster Spalding, D.D., Bishop of Peoria, celebrates his Episcopal Silver Jubilee.

Consecration of Right Rev. George Crompton Burton, D.D., Bishop of Clifton, England.

3. Cardinal Sebastian Martinelli, pro-Delegate Apostolic to the United States, receives his recall to Rome.

4. Forty-six priests from Brooklyn, under the presidency of Bishop McDonnell, received in papal audience.

5. Death of Most Rev. Michael Augustine Corrigan, D.D., Archbishop of New York.

6. Most Rev. F. X. Katzer, D.D., Archbishop of Milwaukee, received in papal audience.

Congregation of Rites consider the following questions: Validity of the Apostolic Process concerning the reputation for sanctity and virtues and miracles in general of the Venerable Vincent Pallotti, Founder of the Pious Society of Missions, and of the Venerable Marie de Sales Cappuis, Superior of the Convent of the Visitation at Troyes; the Validity of the Apostolic Process in the cause of the Beatification and Canonization of the Venerable Jean Martin Moije, Priest of the Foreign Missions, Founder of the Sisters of Providence; the question of the non-cultus of the Venerable Amand Passerat, Priest of the Congregation of the Most Holy Redeemer; also of the Venerable Anne de Xainetonge, Foundress of the Sisters of St. Ursula, of Dola.

8. Miss Bessie Anstice Baker, of Australia, received from Pope Leo XIII the Cross "Pro Ecclesia et Pontifice" in recognition of the services rendered by her pen to religion.

The Divine Office and High Mass celebrated for the first time in the Chapter Hall of Westminster Cathedral, London, England.

10. Death at Rome of Most Rev. Otto Zardetti, D.D., former Bishop of St. Cloud, U. S., and later Archbishop of Bucharest, Roumania.

11. Catholic Peers of Great Britain unanimously resolve to sustain the appeal for a removal of the blasphemous Royal Declaration against the teachings of the Church.

14. Body of English Pilgrims received in papal audience.

15. Monsignor Merry del Val, Monsignor Montagnini, and Count Orsini nominated as the Papal Commission to the Coronation of King Edward VII.

Committee of Archbishops and Bishops of Ireland at University College, Dublin, issue resolutions discouraging the emigration of their people to America.

16. Opening of a New Training College of Mary Immaculate, Limerick, Ireland, for the Training of Female Teachers for work in Primary Schools, under the direction of the Commissioners of National Education.

17. Monsignor Marchetti, Auditor of the Papal Delegation, Washington, appointed administrator in the interim between Cardinal Martinelli's departure and the appointment of his successor.

18. Right Rev. W. J. Kenny, Bishop of St. Augustine, Florida, consecrated.

20. The Right Rev. Fr. Compton Galton, S.J., of Demarra, appointed Vicar-Apostolic of British Guinea.

21. Right Rev. Charles E. McDonnell, D.D., Bishop of Brooklyn, N. Y., received in papal audience.

25. Right Rev. Philip J. Garrigan, D.D., Bishop of Sioux City, Iowa, consecrated.

Cardinal Sebastian Martinelli, late Apostolic Delegate to the U. S., received in papal audience.

The Right. Rev. Paul Camillus Maes, D.D., Bishop of Covington, Ky., received in papal audienee.

28. Encyclical Letter of Pope Leo XIII on the Holy Eucharist.

JUNE.

1. Right Rev. Edward Clark, O.S.F.C., Vicar-Apostolic of Aden and Arabia, consecrated as Bishop at Fourvière, by the Cardinal Archbishop of Lyons.

2. Centennary of the Institute of the Irish Christian Brothers, established by Edward Ignatius Rice, a wealthy merchant of Waterford, who himself became its first member.

3. Synod of the Archdiocese of Chicago, at the Holy Name Cathedral, direct the organization of a Board of Parochial School Education for the uniform systematization of the control and management of schools.

5. United States Philippine Commission, consisting of General William H. Taft, Governor of the Philippine Islands, Bishop O'Gorman, Judge Smith, and Mr. Porter, officially received by Pope Leo XIII.

9. Right Rev. J. B. Pitaval, Aspen, Colorado, appointed Auxiliary Bishop to Archbishop Bourgade, of Santa Fé. Right Rev. F. X. Specht, Vicar General of the Diocese of Columbus, made Domestic Prelate of His Holiness.

Consistory at Vatican: Investiture of Cardinal Martinelli; preconization of Right Rev. William J. Kenny, as Bishop of St. Augustine, Florida, and of the Right Rev. Philip J. Garrigan, as Bishop of Sioux City, Iowa.

Analecta.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE XIII

EPISTOLA ENCYCLICA

AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS, ALIOSQUE LOCORUM ORDINARIOS PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES

DE SANCTISSIMA EUCHARISTIA

Venerabilibus Fratribus, Patriarchis, Primatibus, Archiepiscopis, Episcopis Aliisque Locorum Ordinariis Pacem et Communionem cum Apostolica Sede Habentibus

LEO PP. XIII

VENERABILES FRATRES

Salutem et Apostolicam Benedictionem.

Mirae caritatis in hominum salutem exempla, quae a Iesu Christo praelucent, Nos quidem pro sanctitate officii inspicere et persequi adhuc studuimus, ad extremumque vitae spiritum, ipso

opitulante, studebimus. Nam tempora nacti nimis acriter veritati et iustitiae infensa, quantum erat in Nobis, docendo, admonendo, agendo, prout nuperrima ad vos epistola Apostolica confirmavit, nequaquam intermisimus ea late praestare, quae sive ad multiplicem errorum contagionem depellendam, sive ad nervos intendendos christianae vitae aptius conducere viderentur. In his autem duo sunt recentioris memoriae, omnino inter se coniuncta, unde Nosmetipsi opportunae consolationis fructum, tot prementibus aegritudinis causis, recolendo percipimus. Alterum, quum optimum factu censuimus augusto Cordi Christi Redemptoris universitatem humani generis peculiari ritu devoveri; alterum, quum omnes christianum nomen profitentes gravissime hortati sumus, ut Ei ipsi adhaererent, qui vel singulis vel iure sociatis *via, veritas, vita* divinitus est.—Nunc vero eadem ipsa, advigilante in Ecclesiae tempora, Apostolica caritate movemur ac prope impellimur ut aliud quiddam ad ea proposita iam confecta, tamquam perfectionem suam addamus, ut videlicet christiano populo maiorem in modum commendemus sanctissimam EUCHARISTIAM, quippe donum divinissimum ex intimo plane Corde prolatum eiusdem Redemptoris, *desiderio desiderantis* singularem huiusmodi cum hominibus coniunctionem, maximeque factum ad saluberrimos fructus redemptionis eius dilargiendos. Quamquam in hoc etiam rerum genere nonnulla vel antehac Nos auctoritate et studio curavimus. Iucundumque memoratu est inter cetera legitima Nos comprobatione ac privilegiis auxisse Instituta et Sodalitia non pauca, divinae Hostiae perpetua vice adorandae addicta; operam item dedisse ut conventus eucharistici digna cum celebritate parique utilitate haberentur, iisdem praeterea similisque causae operibus patronum caelestem attribuisse Paschalem Baylon, qui mysterii eucharistici cultor extitit insigniter pius.—Itaque, Venerabiles Fratres, de hoc ipso mysterio in quo tuendo illustrandoque constanter tum Ecclesiae sollertia, non sine praeclaris Martyrum palmis, elaboravit, tum praestantissimorum hominum doctrina, eloquentia variaeque artes splendide contenderunt, libet capita quaedam alloquendo complecti; idque ut apertior atque expressior patescat eiusdem virtus, qua maxime parte se dat praesentissimam hisce necessitatibus temporum allevandis. Sane, quandoquidem Christus Dominus sub excessum mortalis cursus istud

reliquit caritatis immensae in homines monumentum, idemque praesidium maximum *pro mundi vita*,[1] nihil Nobis de vita proxime cessuris optare felicius possumus quam ut liceat excitare in omnium animis atque alere memoris gratiae debitaeque religionis affectum erga Sacramentum mirabile, in quo salutis et pacis, solicitis omnium studiis quaesitae, spem atque efficientiam maxime niti arbitramur.

Quod saeculo, usquequaque pertubato et laboranti tam misere, talibus Nos remediis adiumentisque ducimus praecipue consulendum, non deerunt sane qui demirentur, et fortasse qui dicta Nostra procaci cum fastidio accipiant. Id nempe est potissimum a superbia: quo vitio animis insidente, elanguescat in iis christiana fides, quae obsequium vult mentis religiosissimum, necesse est, atque adeo caligo de divinis rebus tetrius incumbat: ut in multos illud cadat: *Quaecumque ignorant, blasphemant.*[2] Iam vero tantum abest ut Nos propterea ab inito avocemur consilio, ut certum sit contentiore potius studio et recte animatis lumen afferre et sancta vituperantibus veniam a Deo, fraterna piorum imploratione, exorare.

Sanctissimae Eucharistiae virtutem integra fide nosse qualis sit, idem enimvero est ac nosse quale sit opus quod humani generis causâ Deus, homo factus, potenti misericordia perfecti. Nam ut est fidei rectae Christum profiteri et colere summum effectorem salutis nostrae, qui sapientia, legibus, institutis, exemplis, fusoque sanguine omnia instauravit; aeque est eumdem profiteri colere sic in Eucharistia reapse praesentem, ut verissime inter homines ad aevi perpetuitatem ipse permaneat, iisque partae redemptionis beneficia magister et pastor bonus, peracceptusque deprecator ad Patrem, perenni copia de semetipso impertiat.—Beneficia porro ex Eucharistia manantia qui studiose religioseque consideret, illud sane praestare atque eminere intelliget quo cetera quaecumque sunt continentur; ex ipsa nempe vitam in homines, quae vere vita est, influere: *Panis, quem ego dabo, caro mea est pro mundi vita.*[3] —Non uno modo, quod alias docuimus, Christus est *vita*; qui adventus sui inter homines causam professus est eam, ut afferret ipsis certam vitae plus quam humanae ubertatem: *Ego veni ut vitam habeant, et abundantius habeant.*[4] Statim namque ut in

[1] Ioann. vi, 52.
[2] Iudae 10.
[3] Ioann. vi, 52.
[4] Ioann. x, 10.

terris *benignitas et humanitas apparuit Salvatoris nostri Dei*,[5] nemo quidem ignorat vim quamdam continuo erupisse ordinis rerum prorsus novi procreatricem,eamque in venas omnes societatis civilis et domesticae permanasse. Novas inde homini cum homine necessitudines; nova publice et privatim iura, nova officia; institutis, disciplinis, artibus, novas cursus: quod autem praecipuum, hominum animos et studia ad veritatem religionis sanctitatemque morum traducta; atque adeo vitam homini communicatam, caelestem plane ac divinam. Huc nimirum ea spectant, quae crebro in sacris litteris commemorantur, *lignum vitae*, *verbum vitae*, *liber vitae*, *corona vitae*, nominatimque *panis vitae*.

At vero, quoniam haec ipsa de qua dicimus vita expressam habet similitudinem cum vita hominis naturali, sicut altera cibo alitur atque viget, ita alteram sustentari cibo suo et augeri oportet. Apte hic facit revocare quo quidem Christus tempore ac modo moverit animos hominum et adduxerit ut panem vivum, quem daturus erat, convenienter probeque exciperent. Ubi enim manavit fama de prodigio quod ille, multiplicatis panibus in satietatem multitudinis, patraverat ad litus Tiberiadis, confestim plures ad ipsum confluxerunt, si forte par sibi obtingeret beneficium. Tum Iesus, opportunitate arrepta, similiter ac quum feminae Samaritanae, ab haurienda puteali aqua; sitim ipse iniecerat *aquae salientis in vitam aeternam*[6] cupidae multidudinis sic erigit mentes, ut panem alium cupidius appetant *qui permanet in vitam aeternam*.[7] Neque vero huiusmodi panis, instat Iesus admonere, est manna illud caeleste, quod patribus vestris per deserta peregrinantibus praesto fuit; neque ille quidem quem ipsi nuper a me mirabundi accepistis; verum egomet sum panis iste: *Ego sum panis vitae*.[8] Idemque eo amplius suadet omnibus, et invitando et praecipiendo; *Si quis manducaverit ex hoc pane, vivet in aeternum; et panis quem ego dabo caro mea est pro mundi vita*.[9] Gravitatem porro praecepti ita ipse convincit: *Amen amen dico vobis, nisi manducaveritis carnem Filii hominis et biberitis eius sanguinem, non habebitis vitam in vobis*.[10]—Absit igitur pervagatus ille error perniciosissimus opinantium Eucharistiae usum ad eos fere amandandum esse qui vacui curis angustique animo conquiescere instituant in

[5] Tit. iii, 4. [6] Ioann. iv, 14. [7] Ib. vi, 27.
[8] Ib. 48. [9] Ib. 52. [10] Ib. 54.

quodam vitae religiosioris proposito. Ea quippe res, qua nihil sane nec excellentius nec salutarius, ad omnes omnino, cuiuscumque demum muneris praestantiaeve sint, attinet, quotquot velint (neque unus quisquam non velle debet) divinae gratiae in se fovere vitam, cuius ultimum est adeptio vitae cum Deo beatae.

Atque utinam de sempiterna vita recte reputarent et providerent ii potissimum quorum vel ingenium vel industria vel auctoritas tantopere possunt ad res temporum atque hominum dirigendas. At vero videmus deploramusque ut plerique cum fastu existiment se novam veluti vitam eamque prosperam saeculo indidisse, propterea quod ipsum ad omne genus utilia et mirabilia inflammato cursu contendere suo impulso urgeant. Sed enim, quocumque aspexeris, humana societas, si a Deo aliena, potius quam quaesitâ fruatur tranquillitate rerum, perinde angitur et trepidat ut qui febri aestuque iactatur; prosperitati dum anxie studet eique unice fidit, fugientem sequitur, inhaeret labenti. Homines enim et civitates ut necessario ex Deo sunt, ita in alio nullo vivere, moveri, efficere boni quidquam, nisi in Deo per Iesum Christum queunt; per quem late profluxerunt et profluunt optima quaeque et lectissima.—Sed horum omnium fons et caput bonorum est potissimum augusta Eucharistia: quae quum eam alat sustentetque vitam cuius ex desiderio tam vehementer laboramus, tum dignitatem humanam quae tanti nunc fieri videtur, immensum auget. Nam quid maius aut optabilius, quam effici, quoad eius fieri possit, divinae participem consortemque naturae? At enim hoc nobis Christus praestat in Eucharistia maxime, qua evectum ad divina, gratiae munere, hominem arctius etiam sibi adiungit et copulat. Id enim interest inter corporis cibum et animi, quod ille in nos convertitur, hic nos in se convertit; qua de re Christum ipsum Augustinus loquentem inducit: *Nec tu me in te mutabis sicut cibum carnis tuae, sed tu mutaberis in me.*[11]

Ex hoc autem praecellentissimo Sacramento, in quo potissime apparet quemadmodum homines in divinam inseruntur naturam, iidem habent in omni supernarum virtutum genere incrementa maxima. Et primum in fide. Omni quidem tempore fides oppugnatores habuit; nam etsi hominum mentes praestantissimarum rerum cognitione extollit, quia tamen, quae supra naturam esse

[11] Conf. l. vii, c. x.

aperuit, qualia sint celat, eo videtur mentes ipsas deprimere. Sed olim tum hoc tum illud fidei caput oppugnabatur; deinceps multo latius exarsit bellum, eoque iam perventum est ut nihil omnino supra naturam esse affirmetur. Iamvero ad vigorem fervoremque fidei in animis redintegrandum perapte est, ut nihil magis, mysterium Eucharisticum, proprie *mysterium fidei* appellatum: hoc nimirum uno, quaecumque supra naturam sunt, singulari quadam miraculorum copia et varietate, universa continentur: *Memoriam fecit mirabilium suorum misericors et miserator Dominus, escam dedit timentibus se.*[12] Si Deus enim quidquid supra naturam fecit, ad Verbi retulit Incarnationem, cuius beneficio restitueretur humani generis salus, secundum illud Apostoli: *Proposuit . . . instaurare omnia in Christo, quae in caelis, et quae in terra sunt, in ipso;*[13] Eucharistia, Patrum sanctorum testimonio, Incarnationis continuatio quaedam et amplificatio censenda est. Siquidem per ipsam incarnati Verbi substantia cum singulis hominibus copulatur; et supremum in Calvaria sacrificium admirabili modo renovatur; id quod praesignificavit Malachias: *In omni loco sacrificatur et offertur nomini meo oblatio munda.*[14] Quod miraculum, unum omnium in suo genere maximum, miracula comitantur innumerabilia; hic enim omnes naturae leges intermissae: tota substantia panis et vini in corpus et sanguinem Christi convertitur; panis et vini species, nulla re subiecta, divina virtute sustentantur; corpus Christi tam multa simul loca nanciscitur, quam multis simul in locis Sacramentum perficitur. Humanae autem rationis quo magis erga tantum Mysterium intendatur obsequium, quasi adiumento suppetunt prodigia, in eiusdem gloriam, veteri memoria et nostra patrata; quorum publica exstant non uno loco eaqua insignia monumenta. Hoc igitur Sacramento videmus fidem ali, mentem enutriri, rationalistarum commenta dilui, ordinem rerum quae supra naturam sunt maxime illustrari.

Sed ut divinarum rerum fides languescat, non modo superbia, quod supra attigimus, sed etiam depravatio facit animi. Nam si usu venit ut quo melius quisque est moratus, eo sit ad intelligendum sollertior, corporis autem voluptatibus mentes obtundi ipsa ethnica dispexit prudentia, divina sapientia praemonuit;[15] tanto

[12] Ps. cx, 4, 5.
[13] Eph. i, 9, 10.
[14] I. 11.
[15] Sap. I, 4.

magis in divinis rebus voluptates corporis obscurant fidei lumen, atque etiam, per iustam Dei animadversionem, extinguunt. Quarum quidem voluptatum insatiabilis hodie cupiditas flagrat, omnesque late tamquam contagio quaedam morbi vel a primis aetatulis inficit. Verum teterrimi huius mali praeclarum in divina Eucharistia praesto est remedium. Nam, omnium primum, augendo caritatem, libidinem coërcet; ait enim Augustinus: *Nutrimentum eius (caritatis) est imminutio cupiditatis; perfectio, nulla cupidatas.*[16] Praeterea castissima Iesu caro carnis nostrae insolentiam comprimit, ut Cyrillus monuit Alexandrinus: *Christus enim existens in nobis sopit saevientem in nostris membris carnis legem.*[17] Quin etiam fructus Eucharistiae singularis et iucundissimus est quem significavit propheticum illud: *Quid bonum eius* (Christi) *est, et quid pulchrum eius, nisi frumentum electorum et vinum germinans virgines?*[18] videlicet sacrae virginitatis forte et constans propositum, quod, vel diffluente deliciis saeculo, latius in dies uberiusque in catholica Ecclesia florescit: quanto quidem ubique cum religionis ipsiusque humani convictus emolumento et ornamento est probe cognitum.—Accedit quod huiusmodi Sacramento spes bonorum immortalium, fiducia auxiliorum divinorum, mirifice roboratur. Beatitatis enim studium, quod omnium animis insitum atque innatum est, terrestrium bonorum fallacia, iniusta flagitiosorum hominum vi, ceteris denique corporis animique molestis magis magisque acuitur. Iam vero augustum Eucharistiae Sacramentum, beatitatis et gloriae causa idem et pignus est, idque non animo tantum sed etiam corpori. Quum enim animos caelestium bonorum copia locupletat, tum iis perfundit suavissimis gaudiis, quae quamlibet hominum aestimationem et spem longe superent; in adversis rebus sustentat, in virtutis certamine confirmat, in vitam custodit sempiternam, ad eamque tamquam instructo viatico perducit. Corpori autem caduco et fluxa Hostia illa divina futuram ingenerat resurrectionem; siquidem corpus immortale Christi semen inserit immortalitatis, quod aliquando erumpat. Utrumque istud et animo et corpori bonum inde obventurum Ecclesia omni tempore docuit, Christo obsecuta affirmanti: *Qui*

[16] De diversis quaestionibus lxxxiii, quaest. xxxvi.
[17] Lib. iv, c. 2 in Ioann. vi, 57.
[18] Zach. ix, 17.

manducat meam carnem, et bibit meum sanguinem, habet vitam aeternam: et ego resuscitabo eum in novissimo die.[19] — Cum re cohaeret magnique interest id considerare, ex Eucharistia, quippe quae a Christo instituta sit tamquam *passionis suae memoriale perenne*,[20] christiano homini castigandi salutariter sui denunciari necessitatem. Iesus enim primis illis sacerdotibus suis: *Hoc facite*, inquit, *in meam commemorationem*,[21] idest hoc facite ad commemorandos dolores, aegritudines, angores meos, meam in cruce mortem. Quapropter huiusmodi sacramentum idem et sacrificium assidua est in omne tempus poenitentiae, ac maximi cuiusque laboris adhortatio, itemque voluptatum, quas homines impudentissimi tantopere laudant et efferunt, gravis et severa improbatio: *Quotiescumque manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat.*[22]

Praeter haec, si in praesentium malorum causas diligenter inquiras, ea reperies inde fluxisse, quod hominum inter ipsos caritas, caritate adversus Deum frigescente, deferbuerit. Dei se esse filios atque in Iesu Christo fratres obliti sunt; nihil, nisi sua quisque, curant; aliena non modo negligunt, sed saepe oppugnant in eaque invadunt. Inde crebrae inter civium ordines turbae et contentiones: arrogantia, asperitas, fraudes in potentioribus; in tenuioribus miseriae, invidiae, secessiones. Quibus quidem malis frustra a providentia legum, a poenarum metu, a consiliis humanae prudentiae quaeritur sanatio. Illud est curandum enitendumque, quod plus semel Ipsi fusiusque commonuimus, ut civium ordines mutua inter se concilientur officiorum coniunctione, quae a Deo profecta, opera edat germanum Iesu Christi spiritum et caritatem referentia. Hanc terris Christus intulit, hac omnia inflammari voluit, utpote quae una posset non modo animae sed etiam corpori beatitatis aliquid vel in praesens afferre: amorem enim immoderatum sui in homine compescit et divitiarum cohibet cupiditatem, quae *radix omnium malorum est.*[23] Quamquam vero rectum est omnes iustitiae partes inter ordines civium convenienter tutari; praecipuo tamen caritatis praesidio et temperamento id demum assequi licebit ut in hominum societate salutaris ea quam Paulus suadebat, *fiat aequalitas*,[24] facta conservetur. Hoc igitur

[19] Ioann. vi, 55. [20] S. Thomas aquin. *Opusc.* lvii. *Offic. de festo Corp. Christi.*
[21] Luc. xxii, 19. [22] I Cor. xi, 26.
[23] I Tim. vi, 10. [24] II Cor. viii, 14.

Christus voluit, quum augustum hoc Sacramentum instituere, excitanda caritate in Deum, mutuam inter homines fovere caritatem. Haec enim ex illa, ut perspicuum est, suapte natura existit, et sua veluti sponte effunditur: neque vero fieri potest ut ulla ex parte desideretur, quin immo incendatur et vigeat oportet, si Christi erga ipsos caritatem perpendant in hoc Sacramento; in quo, ut potentiam suam et sapientiam magnifice patefecit, sic *divitias divini sui erga homines amoris velut effudit.*[25] Tam insigni ab exemplo Christi, omnia sua nobis largientis, sane quantum ipsi inter nos amare atque adiuvare debemus, fraterna necessitudine quotidie arctius devincti! Adde quod vel signa ipsa, quibus huiusmodi constat Sacramentum, peropportuna coniunctionis incitamenta sunt. Qua de re sanctus Cyprianus: *Denique unanimitatem christianam firma sibi atque inseparabili caritate connexam etiam ipsa dominica sacrificia declarant. Nam quando Dominus corpus suum panem vocat de multorum granorum adunatione congestum, populum nostrum quem portabat indicat adunatum: et quando sanguinem suum vinum appellat de botris atque acinis plurimis expressum atque in unum coactum, gregem item nostrum significat commixtione adunatae multitudinis copulatum.*[26] Similiter Angelicus Doctor ex Augustini sententia[27] haec habet: *Dominus noster corpus et sanguinem suum in eis rebus commendavit, quae ad unum aliquid rediguntur ex multis; namque aliud, scilicet panis ex multis granis in unum constat, aliud, scilicet vinum in unum ex multis acinis confluit; et ideo Augustinus alibi dicit: O Sacramentum pietatis, o signum unitatis, o vinculum caritatis.*[28] Quae omnia confirmantur Concilii Tridentini sententia, Christum Eucharistiam Ecclesiae reliquisse "tamquam symbolum eius unitatis et caritatis, qua Christianos omnes inter se coniunctos et copulatos esse voluit . . . symbolum unius illius corporis, cuius ipse caput exsistit, cuique nos, tamquam membra, arctissima fidei, spei et caritatis connexione adstrictos esse voluit."[29] Idque edixerat Paulus: *Quoniam unus panis, unum corpus multi sumus, omnesque de uno pane participamus.*[30] Illud enimvero pulcherrimum ac periucundum

[25] Conc. Trid. sess. xxi, *De Euchar.* c. ii.
[26] Ep. 69, ad Magnum n. 5 (al. 6.)
[27] Tract. xxvi, in Ioann. n. 13, 17.
[28] *Summa theol.* iii p. q. lxxix, a. 1.
[29] Sess. xiii, *De Euchar.* c. ii.
[30] I Cor. x, 17.

est christianae fraternitatis aequalitatisque socialis specimen, promiscue ad sacra altaria circumfundi patritium et popularem, divitem et pauperem, doctum et indoctum, eiusdem aeque participes convivii caelestis.—Quod si merito in Ecclesiae fastis hoc primordiis eius vertitur propriae laudi quod *multitudinis credentium erat cor unum et anima una*;[31] sane eos tam eximium bonum debuisse consuetudini mensae divinae, obscurum non est; de ipsis enim commemoratum legimus: *Erant perseverantes in doctrina Apostolorum et in communicatione fractionis panis.*[32]—Mutuae praeterea inter vivos caritatis gratia, cui a Sacramento eucharistico tantum accedit roboris et incrementi, Sacrificii praesertim virtute ad omnes permanat qui in sanctorum communione numerantur. Nihil est enim aliud sanctorum communio, quod nemo ignorat, nisi mutua auxilii, expiationis, precum, beneficiorum communicatio inter fideles vel caelesti patria potitos vel igni piaculari addictos vel adhuc in terris peregrinantes, in unam coalescentes civitatem, cuius caput Christus, cuius forma caritas. Hoc autem fide est ratum, etsi soli Deo Sacrificium augustum offerri liceat, tamen etiam honori Sanctorum in caelis cum Deo regnantium, *qui illos coronavit*, celebrari posse ad eorum patrocinium nobis conciliandum atque etiam, ut ab Apostolis traditum, ad labes fratrum abolendas, qui iam in Domino mortui, nondum plane sint expiati. — Sincera igitur caritas quae, in salutem utilitatesque omnium, omnia facere et pati assuevit, prosilit nempe ardetque actuosa ex sanctissima Eucharistia, ubi Christus adest ipse vivus, ubi suo erga nos amori vel maxime indulget divinaeque impulsus caritatis impetu suum perpetuo sacrificium instaurat. Ita facile apparet undenam hominum apostolicorum ardui labores, unde tam multae variaeque apud catholicos institutae benemerendi de humana familia rationes sua ducant auspicia, vires, constantiam, felicesque exitus.

Haec pauca quidem in re perampla minime dubitamus quin abunde frugifera christiano gregi accidant, si opera vestra, Venerabiles Fratres, sint opportune exposita et commendata. At vero tam magnum et virtute omni affluens Sacramentum nemo satis unquam, proinde ac dignum est, nec eloquendo laudaverit, nec venerando coluerit. Ipsum sive pie mediteris, sive rite adores, sive eo magis, pure sancteque percipias, tamquam cen-

[31] Act. iv, 32. [32] Act. ii, 42.

trum existimandum est in quo christiana vita, quanta usquam est, insistit; ceteri quicumque habentur, pietatis modi demum in id ipsum conducunt et desinunt. Atque ea Christi benigna invitatio benigniorque promissio: *Venite ad me omnes, qui laboratis, et onerati estis, et ego reficiam vos*,[33] in hoc praecipue mysterio evenit et quotidie impletur.—Ipsum denique est velut anima Ecclesiae, ad quod ipsa sacerdotalis gratiae amplitudo per varios ordinum gradus dirigitur. Indidemque haurit habetque Ecclesia omnem virtutem suam et gloriam, omnia divinorum charismatum ornamenta, bona omnia: quae propterea summam curarum in eo collocat ut fidelium animos ad intimam cum Christo coniunctionem per Sacramentum Corporis et Sanguinis eius instruat et adducat: ob eamque rem caeremoniis sanctissimis ipsum ornando facit venerabilius.—Perpetuam hoc etiam in genere providentiam Ecclesiae matris ea praeclarius commendat hortatio, quae in sacro Tridentino Concilio edita est, mirificam quamdam caritatem pietatemque redolens, plane digna quam populus christianus a Nobis accipiat ex integro revocatam: "Paterno affectu admonet Sancta Synodus, hortatur, rogat et obsecrat per viscera misericordiae Dei nostri, ut omnes et singuli, qui christiano nomine censentur, in hoc unitatis signo, in hoc vinculo caritatis, in hoc concordiae symbolo iam tandem aliquando conveniant et concordent, memoresque tantae maiestatis, et tam eximii amoris Iesu Christi Domini nostri qui dilectam animam suam in nostrae salutis pretium, et carnem suam nobis dedit ad manducandum, haec sacra mysteria corporis et sanguinis eius ea fidei constantia et firmitate, ea animi devotione ac pietate et cultu credant et venerentur, ut panem illum supersubstantialem frequenter suscipere possint, et is vere eis sit animae vita et perpetua sanitas mentis; cuius vigore confortati, ex huius miserae peregrinationis itinere ad caelestem patriam pervenire valeant, eumdem panem Angelorum, quem modo sub sacris velaminibus edunt, absque ullo velamine manducaturi."[34]—Porro testis historia est, christianae vitae cultum vulgo floruisse melius, quibus temporibus esset Eucharistiae perceptio frequentior. Contra non minus est exploratum consuevisse, ut quum caelestem panem negligerent homines et veluti fastidirent, sensim elanguesceret

[33] Matth. xi, 28.

[34] Sess. xiii, *de Euchar.* c. viii.

christianae professionis vigor. Qui quidem ne prorsus aliquando deficeret, opportune cavit in Concilio Lateranensi Innocentius III, quum gravissime praecepit, ut minimum per solemnia Paschalis nemo christianus a communione Dominici Corporis abstineret. Liquet vero praeceptum huiusmodi aegre datum, ac postremi remedii loco: semper enim id fuit Ecclesiae in votis, ut cuique sacro adessent fideles de divina hac mensa participes. "Optaret sacrosancta Synodus ut in singulis Missis fideles adstantes non solum spirituali affectu, sed sacramentali etiam Eucharistiae perceptione communicarent, quo ad eos sanctissimi huius sacrificii fructus uberior proveniret."[35]

Et uberrimam quidem salutis copiam non singulis modo sed universis hominibus paratam hoc habet augustissimum mysterium, ut est Sacrificium: ab Ecclesia propterea *pro totius mundi salute* assidue offerri solitum. Cuius sacrificii, communibus piorum studiis, fieri ampliorem cum existimatione cultum addecet; hac aetate vel maxime, oportet. Itaque multiplices ipsius virtutes sive latius cognosci sive attentius recoli velimus.—Principia lumine ipso naturae perspicua illa sunt: supremum esse absolutumque in homines, privatim publice, Dei creatoris et conservatoris imperium; quidquid sumus quidquid privatim publiceque habemus boni, id omne a divina largitate profectum: vicissimque a nobis Deo testandam et summam, ut Domino reverentiam, et maximam, ut beneficentissimo, gratiam. Haec tamen officia quotusquisque hodie invenitur, qui qua par est religione colat et observet! Contumaces in Deum spiritus haec, si unquam alia, prae se fert aetas: in qua rursus invalescit adversus Christum ea vox nefaria: *Nolumus hunc regnare super nos*,[36] nefariumque propositum, *Eradamus eum*,[37] nec sane quidquam tam vehementi impetu complures urgent, quam ut ex civili atque adeo ex humana omni consortione pulsum segregent Deum. Quo consceleratae dementiae quamquam usquequaque non proceditur, miserabile tamen est quam multos teneat divinae Maiestatis beneficiorumque eius, partae praesertim a Christo salutis, oblivio. Iamvero hanc tantam vel nequitiam vel socordiam sarciat oportet auctior communis pietatis ardor in cultu Sacrificii eucharistici; quo nihil Deo esse honorabilius, nihil iucundius potest. Nam

[35] Conc. Trid. sess. xxii, c. vi. [36] Luc. xix, 14. [37] Ier. xi, 19.

divina est, quae immolatur hostia; per ipsam igitur tantum augustae Trinitati tribuimus honoris, quantum dignitas eius immensa postulat; infinitum quoque et pretio et suavitate munus exhibemus Patri Unigenitum suum; eo fit ut benignitati eius non modo agamus gratiam, sed plane referamus.—Duplicemque alium ex tanto sacrificio insignem fructum licet et necesse est colligere. Maeret animus reputando, quae flagitiorum colluvies, neglecto, ut diximus, contemptoque Dei numine, usquequaque inundaverit. Omnino humanum genus magnam partem videtur caelestem iram devocare: quamquam ipsa illa quae insidet, malarum rerum seges, continet iustae animadversionis maturitatem. Excitanda igitur in hoc etiam pia fidelium contentio, ut et vindicem scelerum placare Deum, et auxiliorum eius opportunitatem calamitoso saeculo conciliare studeant. Haec autem videant maxime huius ope Sacrificii esse quaerenda. Nam divinae tum iustitiae rationibus satis cumulateque facere, tum clementiae large impetrare munera possunt homines sola obitae a Christo mortis virtute. Sed hanc ipsam virtutem sive ad expiandum, sive ad exorandum voluit Christus integram permanere in Eucharistia, quae mortis ipsius non inanis quaedam nudaque commemoratio, sed vera et mirabilis, quamquam incruenta et mystica, renovatio est.

Ceterum, non mediocri Nos laetitia afficimur, libet enim profiteri, quod proximis hisce annis fidelium animi ad amorem atque obsequium erga Eucharistiae Sacramentum renovari coepisse videantur; quod quidem in spem Nos erigit temporum rerumque meliorum. Multa enim id genus et varia, ut initio diximus, sollers induxit pietas, sodalitates praesertim vel eucharisticorum rituum splendori amplificando, vel Sacramento augusto dies noctesque assidue venerando, vel illatis eidem contumeliis iniuriisque sarciendis. In his tamen acquiescere, Venerabiles Fratres, neque Nobis licet neque vobis; etenim multo plura vel provehenda restant vel suscipienda, ut munus hoc omnium divinissimum apud eos ipsos, qui christianae religionis colunt officia, ampliore in luce atque honore versetur, tantumque mysterium quam dignissima veneratione colatur. Quapropter suscepta opera acrius in dies urgenda; prisca instituta, sicubi exoleverint, revocanda, ut sodalitia eucharistica, supplicationes Sacramento augusto ad adorandum proposito,

sollemnes eius circumductae pompae, piae ad divina tabernacula salutationes, alia eiusdem generis et sancta et saluberrima; omnia praeterea aggredienda, quae prudentia et pietas ad rem suadeat. Sed in eo praecipue est elaborandum, ut frequens Eucharistiae usus, apud catholicas gentes late reviviscat. Id monent nascentis Ecclesiae, quae supra memoravimus, exempla, id Conciliorum decreta, id auctoritas Patrum et sanctissimorum ex omni aetate virorum; ut enim corpus, ita animus cibo saepe indiget suo; alimoniam autem maxime vitalem praebet sacrosancta Eucharistia. Itaque praeiudicatae adversantium opiniones, inanes multorum timores, speciosae abstinendi causae penitus tollendae; ea enim agitur res, qua nihil fideli populo utilius tum ad redimendum tempus e sollicitis rerum mortalium curis, tum ad christianos revocandos spiritus constanterque retinendos. Huc sane magno erunt momento praestantiorum ordinum hortationes et exempla, maximo autem cleri navitas et industria. Sacerdotes enim, quibus Christus Redemptor Corporis et Sanguinis sui mysteria conficiendi ac dispensandi tradidit munus, nihil profecto melius pro summo accepto honore queant rependere, quam ut Ipsius eucharisticam gloriam omni ope provehant, optatisque sacratissimi Cordis eius obsequendo, animos hominum ad salutiferos tanti Sacramenti Sacrificiique fontes invitent ac pertrahant.

Ita fiat, quod vehementer cupimus, ut praecellentes Eucharistiae fructus quotidie uberiores proveniant, fide, spe, caritate, omni denique christiana virtute, feliciter accrescente; idque in sanationem atque emolumentum rei quoque publicae; fiat, ut providentissimae Dei caritatis magis magisque eluceant consilia, qui tale mysterium *pro mundi vita* constituit perpetuum.

Quarum Nos rerum erecti spe, Venerabiles Fratres, auspicem munerum divinorum caritatisque Nostrae testem, Apostolicam benedictionem et singulis vobis et vestro cuiusque clero ac populo peramanter impertimus.

Datum Romae apud Sanctum Petrum, die XXVIII Maii, in praeludio sollemnitatis Corporis Christi, anno MDCCCCII, Pontificatus Nostri vicesimo quinto.

LEO PP. XIII.

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

In the latest Encyclical Letter of Pope Leo XIII, May 28, 1902, His Holiness, after recalling his recent utterances and exhortations in behalf of greater devotion to our Saviour and to His Sacred Heart, pleads for renewed ardor among the faithful toward the divine mystery of the Holy Eucharist, the good which contains and whence flows all other goods, in very deed the *life* of the world; for Christ, who in this Sacrament gives Himself as our food, is *the tree of life*, the *word of life*, the *book of life*, the *crown of life*, and especially the *bread of life*.

Against this source of man's faith and salvation has the hand of the enemy always been set; hence nothing is of greater avail than this *mystery of faith* for our victory over the forces of naturalism and rationalism. In the Holy Eucharist we have the continuation of the Incarnation and of the Sacrifice of Calvary. Hope, no less than faith, and charity as well, find their support and strength in this Sacrament.

As a sacrifice likewise is the Holy Eucharist, peculiarly in these days, a pledge *for the salvation of the world*, in its proclamation of God's supreme dominion over us and His infinite munificence, and in the reparation it offers Him for the ingratitude and offences of His creatures.

Therefore should all men cherish and foster greater and greater love and zeal for this great Sacrament, especially in its more frequent reception.

TRAPS FOR THE CLERGY.

The Catholic priest is proverbially "innocent" in matters managed by the professional sharp. The agent, the weary tramp,

the respectable-looking lady who just lost her pocket-book, the itinerant "convert" trader who wants to repair or exchange your sacred vessels, the confidential dealer who sells cheap and sweet altar wines and throws enough brandy into the bargain to swamp him, if he could not deceive his Reverend customer, and lastly the *Investment Broker*, or the *Company Promoter* who deals in Western or Southern estates, in mining stock, oil wells, horse collars, and such like commodities, play their games most successfully among the Fathers, young, middle-aged, and old.

Now a wise old speculator, a friend who is *out of the business*, if you can get his candid opinion, will tell you—never to read even the pleas and "offers" made by all such concerns. About the professional Company Promoter in particular, a clergyman and withal an experienced man of the world writes in a recent issue of the London *Daily News* (April 11, 1902), as follows:

"About the Company Promoter I wish to speak a warning word, especially to clergymen and people who are bound to economize.

"*You read a prospectus, and it all sounds like poetry, and of course you believe every word—how can you help it?* There it is in plain print. You then apply for shares. The shares are duly allotted. The company is formally set up, and opens its shutters in the eyes of the world, in order to do still further business. What can be neater, simpler, more delightful? The clergyman invests his money, and for the rest of his life has nothing to do but periodically receive his interest—and the interest is only 60%. There are kind commercial men who, as directors, undertake to look after the property. The arrangement is simple, natural, and beneficent. At the first general meeting of the shareholders a little clause is added to the Articles of Association. The clergyman has no idea in the world what the alteration means; but, being in the hands of honest men, inspired by the spirit of true socialism, he is quite sure that he may give it his sanction. Then another meeting, extraordinary and urgent, is called in order to amend another clause in the Articles of Association. Papers are sent to him in the form of blank proxies, and he is invited to sign them and post them to a given address. All this, he thinks, is part of the business, and when he signs his proxy he has a comfortable sense of having had some remote connection with commercial life. In due time another extraordinary meeting is called, and in six months another extraordinary meeting is urgently summoned. The

poor Articles of Association, like the poor particles of the human body, undergo some remarkable changes until they are completely rearranged, according to the ingenuity and avarice of some unknown but cunning man, called, perhaps, the managing director, who is so managing as to manage the managers. The end is a tremendous collapse. Hundreds of thousands, even millions, go down in the yawning gulf. The whole glittering castle falls down, and buries the shareholders in its ruins. Then the shareholders look around for sympathy. And some of the more irate ones write to the papers. No doubt there are good companies, excellent companies, companies managed by capable and sometimes even by pious men (not often, by the way); but, as a general rule, I advise my friends to have nothing whatever to do with companies unless they personally know the founders, directors, and managers of the particular company to which they entrust their money. The great difficulty is that a man seems to become transformed the moment he is made a director. Outside the company he is known to be a thoroughly respectable and trustworthy man. The moment he takes his seat at the table of the directorate he loses his individuality, and becomes a mere item in the company. He dare not speak, or the managing director would be down his throat in a moment. This is almost inevitable. Of course, the director has his own business to attend to, and cannot be expected to look into the details which come before the board for consideration and settlement at the weekly or monthly meetings. He has boundless confidence in the managing director. He says that two men cannot drive a coach. *He believes the managing director to be a man of brilliant financial genius*, and leaves the working of the concern very largely in his hands, his own particular duties being confined to the signing of checks and the receiving of fees. On moral questions he is overborne by numbers. *What he would never do as a man he is tempted to do as a director.* He says we must have confidence in one another, and he has a little theory that society itself is founded upon confidence. I heartily believe that many innocent men are duped by others; they have no intention to deceive or defraud, but the others are so confident about the working out of this or that policy that many a sensitive conscience is simply overborne. I think it a safe rule that men who do not understand a business should not go into it; and with regard to companies it is absolutely necessary that they should have personal knowledge of every man and of every transaction before yielding their judgment and their confidence.

"The position of the auditing accountant requires to be strictly defined. The auditing accountant ought to feel himself to be in a distinctly fiduciary position as regards the shareholders. Upon the delinquent accountant the heaviest punishment should always fall. It is worse than nonsense for the auditing accountant to plead that he took a promise for this, or an assurance that such and such a balance would be added to such and such an account, and that all would be right in the long run. It is a black and cruel lie. The auditing accountant should see every document, every security, and should open every parcel, and should demand the use of the keys of every safe, and should investigate everything that pertains to the company with the utmost suspicion and solicitude. Many directors are only ornamental; the managing director works his will upon them, and the defaulting accountant sometimes gives his signature to accounts prepared by the managing director.

"These are the burglars I want to 'take up.' Would you take up innocent directors? In cases of delinquency there are no innocent directors. If they knew nothing about the business their ignorance itself is a delinquency. Happily there are auditors who are as honest as the day, and will not give their signature at the bidding of any body of rogues. Society is immensely indebted to such upright auditors. The pressure brought to bear upon them is often of the severest kind, but they will not shrink from their duty whatever may be their loss of fees.

"An unsuspecting ministerial friend of mine joined a financial society because he had heard that the directors always opened their meetings with prayer. Is it necessary to add that the directors brought their establishment to ruin and disgrace of the most hideous kind? Always suspect any company that makes long prayers that they may be heard of men. A man who makes an investment of his piety is beyond all doubt the rogue of the first magnitude. To assert that all directors are rogues would be a criminal blunder; but to suggest that all directors are occasionally tempted in a flattering and subtle way to be rogues is to come very near the reality of the case. There are in London men who are called 'guinea pigs'—that is to say, directors who only pop into a meeting for a few minutes, sign their names in the attendance-book, apologize to the chairman, and then immediately proceed to do the same thing, perhaps, in three or four other companies. How is it possible for them intelligently to take any responsibility in the business? Would any private business

flourish if conducted on such a principle? Yet possibly these are the men whose names on the directorate have encouraged simple-minded and credulous investors to part with their money. Nothing can be done in this direction except by the creation of a strong public opinion; a tempestuous breeze of indignation may ventilate and disinfect the dens where the worst thieving flourishes on the ruin of unsuspecting men."

The warning that is conveyed in these statements appeals not only to priests but to laymen, and especially to women, widows, and others who have a modest income and are anxious to improve their investments and who are apt to seek advice at the hands of a pastor.

THEIR PRAYERS—A GUARANTEED ARTICLE—ONLY TEN DOLLARS.

Editor of THE ECCLESIASTICAL REVIEW *and* THE DOLPHIN:

I have a distinct recollection of the cordial endorsement given by a gathering of priests here, about a year ago, to a notable criticism which appeared in THE ECCLESIASTICAL REVIEW. You there directed attention to a mode of canvassing "Masses for fifty cents" and a gratis Mass once a week "pour nos abonnés," made by a Dominican monthly in Canada. Recently you published a document from the Belgian Episcopate forbidding similar methods of collecting alms by means of periodical publications that advertise "prayers and graces." Will you permit me to ask your opinion of an advertisement which appears in the current issue of the *Rosary Magazine*, published in New York, and Somerset, Ohio, under the auspices of the Dominicans. The Fathers usually recommend this publication at their retreats and missions, and they engage several Brothers of their Order to go from house to house in the parishes where the missionaries have been active, to solicit subscriptions for both their monthly and for a *Purgatorian Society*.

This Purgatorian Society is heralded by a full-page advertisement in the June number of the *Rosary*, as presenting "advantages which in the *extent* and *variety* of its suffrages" are such as can be "*guaranteed only by an old and widely established Religious*

Order"—"*Perpetual membership*, embracing *all the benefits mentioned* [a catalogue of Masses and suffrages] *Ten Dollars* ($10.00)." "*This Society is for living and dead* members. *Send Postal Note or Money Order*, addressed to" — (here follows the name of one of the Fathers).

This announcement in the *Rosary*, which, to judge from the bid it makes for general popularity, is not unlikely to find its way into Protestant hands, well fits in with similar advertisements of "marvellous semi-precious stones, the nearest approach to genuine diamonds—equal to real diamonds," etc., etc., found side by side regularly with this sensational solicitation of alms from simple-minded or good-natured readers. What defence has a Catholic to make in view of such practices right here in the United States by the Friars Mendicant, against the exaggerated charges brought to discredit the priesthood of the Philippine Islands? We all know that there are priests in the Dominican Order to-day who deserve every respect because they live up to the spirit of their rule and sacred tradition; but there is unfortunately also a low class of men who wear the mendicant garb, who foster popular prejudice by their vile and greedy methods, and whose ignominy every priest and every good Catholic is made to share. We have no right, I think, to tolerate without protest such methods, which bring shame and disgrace on every member of the Church. A curse on such prayers—they are not merely not worth having, but they lead people to look on religion as a prayer-mill.

You will excuse my omission to sign a full name, for I wish to protest against a shameful abuse of the Catholic press privilege without antagonizing or bringing upon me or mine the personal resentment of members of the Order, some of whom I deeply venerate for what they are. If you doubt the correctness of my statement in reference to the advertisement, you can easily verify it. I have been delighted with the honorable and fearless position taken by THE ECCLESIASTICAL REVIEW and THE DOLPHIN. Both magazines stand too high to be suspected of partiality or animosity when there is question of the respect due to the Catholic cause. I understand, on good authority, that a method of spiritual blackmail equally disreputable is being practised by some members of the Franciscan Order connected with the Oriental College at the

Catholic University. Are there no ecclesiastical officers whose duty it is to report and forbid such frauds under plea of piety?

N. A. L.

We have no knowledge as to what is being done by the Franciscan Fathers at Washington. As to the advertisement in the *Rosary Magazine*, it is as stated by our correspondent.

THE EDITOR.

OUTSIDE THE CHURCH NO SALVATION.

Monsignor Vaughan recently treated this subject before the Liverpool Branch of the English Catholic Truth Society. He sums up the teaching of the Church on the subject in the following four propositions:

(1) "Whether it be a man's own personal fault or not, it was still true to say there was no greater misfortune than to be living outside the pale of the Catholic Church. (2) A man who deliberately remained outside the pale of the Catholic Church through his own fault, such as through wilful ignorance and gross neglect or indifference, will most certainly be lost should he continue in that state to the end. (3) A man who was out of the visible unity of the Catholic Church through invisible ignorance, and through no fault of his own, would be excused from the formal guilt of heresy, so that, though he might be condemned for other offences, that sin, at all events, would not be laid to his charge. (4) Though they asserted that without any doubt the Protestants may be saved, and though they were quite ready to allow even that a great many actually were saved, owing to their invincible ignorance, yet there was one thing of which they were still more certain, and that was that, though a Protestant might be saved, it would not be by means of his Protestantism, but in spite of it. Protestantism as such has no saving power. Though it might be a strange thing to say, it was nevertheless true that a Protestant who was saved was saved not in so far as he was a Protestant, but simply in so far as he was a Catholic, and had been influenced by the doctrines which Protestants had received from the true Church. The genuine and distinctive Protestant doctrines, that is, the doctrines that were exclusively Protestant, could save nobody. On the contrary, they could but hinder and impede salvation."

Canon Vaughan's way of putting the Catholic doctrine, which means that a man is bound to seek and accept God's revelation precisely in the form in which He has proposed it, and that this revelation is found completely and perfectly only in the Roman Catholic Church, has the special merit of stirring up persons who delude themselves with the Branch theory of the Anglican communion. Protestants as such are pledged to doctrines which imply an actual protest against the Church; and Anglicans who refuse to accept the Roman jurisdiction, whatever other acknowledgment they accord the Church of Rome, do practically protest against a revelation which cannot be said to lie beyond the ordinary reach of understanding. To many even of those who live in the midst of nominally Catholic society, the Catholic doctrine, owing to the un-Catholic lives of baptized Catholics, may have a semblance of error so strong that it cannot remove their prejudices and thus they remain practically in invincible ignorance. The limitations of this invincible ignorance is, to our thinking, the real difficulty of the whole question. Father Pope's paper in this issue deals with this main aspect, although his purpose is apparently apologetic. It comes to this: God has given us truth; He has given us a command, together with a mind to apprehend and a will to live up to it. We are bound to exert our gifts of mind and will to the fullest extent to accomplish the command. If we fail to do this, we incur the loss, through our own fault. That loss is irreparable.

METHODS OF TRUTH WORK.

The *Messenger*, in making active propaganda against misrepresentations of Catholic subjects in popular Encyclopædias, emphatically asserts a primary duty and scope of a distinctly Catholic periodical. "Appleton's Universal Cyclopædia and Atlas" is a work probably less misleading and influential in this respect than the "Encyclopædia Britannica." A writer in the editorial columns of the (London) *Tablet* took occasion recently to emphasize this fact with reference to the Supplement of the *Britannica*.

The fact suggests a reflection. Here we have a curious instance in two prominent Catholic periodicals illustrating the methods of making their criticisms of literature, which is unfair to

Catholics, effective. The *Messenger*, realizing that an appeal to the public, however well reasoned and strongly put, if it appears merely in a single issue of its magazine, is apt to be ephemeral and to lose its practical effect by reason of the multiplicity of similar complaints offered by the Catholic press, follows up its demonstration by publishing its criticism in separate form, and sending to all its readers an urgent request in the following terms:

"After reading this pamphlet you can do a great service to the cause of truth by writing to the publishers of Appleton's Universal Cyclopædia and Atlas, 72 Fifth Avenue, New York; or to the New York *Sun*, which is actively promoting the sale of the Cyclopædia, to protest against the religious bias and inferior scholarship of the editors.

"It is very desirable that the contents of this pamphlet be made known to Catholics and Protestants everywhere, and we shall gladly send you gratis copies for distribution among your friends, for the chief newspapers and publishers, for the public or private libraries in your neighborhood, for prominent educators, and for the officials, councils, and chapters of prominent Catholic societies of men and women—Reading Circles, Sodalities, etc. A word of protest from any of these to the publishers, or to the *Sun*, would compel them to withdraw the work from sale until properly revised."

That will mean something. It will lessen the Appleton's trade for the time.

The Tablet pursues a different course. Its editor is anxious to bring light to Englishmen who have a wrong idea of the Catholic Church, and therefore it criticises certain articles of the latest edition of the *Britannica* which are obnoxious to Catholics, showing, as he says, that "the readers of the *Encyclopædia Britannica* have not got what they are entitled to expect to get—at least a fair presentment." But the business manager of *The Tablet* is not disposed to let the abstract truth conflict with the material reality of gains mundane. He is alive to the situation and manages to insert a full-page and half-page advertisement alternately, in which the *Britannica* is lauded as the chief source of knowledge divine and human, wholly unimpeachable. Now, an advertisement is of course meant to draw readers to purchase; otherwise the publishers of the *Britannica*, who pay for the advertisement, are being robbed of their money under false pretences. And if *The Tablet*

manager means to induce the readers of his paper to purchase a book which, by the confession of its own editor, is condemned to be hostile to the highest interests of religion, the method is equally dishonest. We have thrice within a year shown this double process of serving two masters to be a rather common thing for *The Tablet* management, and we have criticised the method, not because we wish to depreciate so able an advocate of truth for English-speaking Catholics, but because we realize what injury is done to the cause of our holy religion by this policy which induces the advertising department of a periodical to neutralize the beneficial influence of its editorial columns. If *The Tablet* chooses to make enemies by its political views, we have nothing to say; but every honest Catholic will resent methods that injure the sacred interests of the Church through anxiety for material gain.

FURNISHING OF THE WESTMINSTER CATHEDRAL.

The great Catholic Cathedral of London is not to be formally opened for service until it is completely paid for. The sum required is comparatively small and will no doubt be raised without difficulty during the present year in answer to the final appeal made recently by Cardinal Vaughan. The Cardinal himself has already subscribed twenty-five thousand dollars, and the Duke of Norfolk fifty thousand dollars. There are nearly a hundred subscriptions of from five to ten thousand dollars each, besides numerous special gifts for the interior appointments and chapels.

It is designed that this Cathedral, remarkable for its architectural beauty, be furnished in a style which will offer every facility for the celebration of the Church's full liturgy, as it was conducted during Catholic times in mediæval England, that is to say, on the Roman model. The High Altar is to be a single solid block (12 ft. x 4 ft. x 3 ft. 5 in.) of gray granite, without carvings. The ornamentation will consist of the regular vesting of the altar according to the day. Over the altar rises a baldacchino resting on eight columns of onyx. These columns are 15 ft. high and had to be procured from African quarries, as pieces of such size are not made or found in Europe. St. Paul's in Rome is the only

church in the world that has anything like these supports; but they are made of several pieces. The columns will rest upon bases of white marble, which material is also used for the crown of the baldacchino itself.

The archiepiscopal throne has been presented by the Catholic Bishops of England. It is of white marble, inlaid, and was made in Rome, a facsimile of the Papal throne in the Basilica of St. John Lateran. The pulpit is a composition work made of different kinds of marble inlaid with mosaics. It stands square in the form of a massive gallery, and has three seats, for the bishop and his deacons. It is also being made in Rome. The baptismal font is of marble, Byzantine in form so as to harmonize with the architectural features of the Byzantine chapel. Opposite it will stand the finely executed statue of St. John the Baptist, presented by the late Marquess of Bute.

The *Rood Cross*, that is, a crucifix thirty feet high, will be placed in the arch that divides the sanctuary from the nave. This is a feature almost entirely omitted from modern Catholic churches in the United States; yet it has a beautiful significance, and takes us back to the days of Constantine, when the Crucifix was first permitted to be openly exposed in the Roman dominion.

AMERICAN SCHOOL FOR BIBLICAL STUDY AND RESEARCH IN PALESTINE.

We gave an account recently of the Catholic College for Biblical Studies in Jerusalem written by the Director, Père Lagrange. It may be of interest to many of our readers to know that for nearly two years there has been in active operation in Palestine an American School for Oriental Study and Research. This School originated in a plan proposed by the late Professor J. Henry Thayer as President of the Society of Biblical Literature and Exegesis in the summer of 1895. The Archæological Institute of America aided the project, but, owing to a lack of funds and other difficulties, the organization did not take effect until the middle of 1900, when Professor C. C. Torrey, of Yale University, was appointed as the first Director of the new school. The nucleus of a library has been formed; subscriptions (partly conditional) to

the amount of $30,000 have been signed; and the Rev. Dr. James B. Nies has been authorized to collect further funds with a view of beginning excavations at the site of the ancient city of Samaria. Dr. H. G. Mitchell, of Boston Univerity School of Theology, has succeeded Professor Torrey as Director; Professor George F. Moore, of Andover, and George A. Barton, of Bryn Mawr College, are to follow by appointment in the service as Directors.

A POET ON DR. HENRY'S PRESENTATION OF THE PAPAL MUSE.

In answer to a request made by us of Miss Donnelly for a critique of the translation of Pope Leo XIII's Latin and Italian poems and epigrams by Father Henry, the gifted poetess sends us a review of the volume in graceful verse. It is a literary treat which exquisitely combines the sentiment of genuine appreciation of the translator's careful work with the homage of affectionate admiration of the great Pontiff Poet, whose utterances come to us with the sweetness of voice peculiar to the Good Shepherd whose representative he is.

THE ECCLESIASTICAL LIBRARY TABLE.

The important Encyclical Letter on the Holy Eucharist, which is published in full in this issue, reached us only after most of the pages of the July REVIEW had been made up, and in order to accommodate it we were obliged to hold over the regular contributions of Sacred Scripture, Theology, and Philosophy in the *Ecclesiastical Library Table* department.

It has been suggested, moreover, that during the academic recess this students' section of the magazine be postponed. This suggestion we accept in the interest of our readers, and accordingly in our August and September issues other reading will be provided for the *Library Table*.

Criticisms and Notes.

CASUS CONSCIENTIAE propositi ac soluti a R. P. Eduardo Génicot, S.J. Opus Postumum. Accomodatum ad "Theologiae Moralis Institutiones" ejusdem auctoris. Duo volumina. Lovanii: Typis et Sumpt. Polleunis et Ceuterick. 1901. Pp. 426 et 605.

CASUS CONSCIENTIAE ad usum Confessariorum compositi et soluti ab Augustino Lehmkuhl, S.J. Vol. II.—"Casus de Sacramentis" qui respondent fere "Theologiae Moralis" ejusdem auctoris volumini alteri. Cum approbatione R.mi Archiep. Friburg. et Super. Ordinis. Friburgi Brisg.: Sumpt. Herder; (St. Louis, Mo.). 1902. Pp. 583.

In order that the principles of moral theology may be properly understood in their practical application for the benefit of souls, it is necessary that they be taught by illustration. Abstract truths obtain their real value only when they enable us to do things properly. What is called *casuistry*, though the word is in bad repute, is nothing more than an experimental application of the pastoral science to fictitious cases which enables a priest to act with a certain legitimate assurance in difficult circumstances. This experimental work of case-solving should precede the period of judicial action in the confessional or in parochial administration.

The method pursued in the study of moral theology as part of the usual seminary curriculum lays much stress upon the student's duty of memorizing principles, conclusions, and precepts; it reviews the decisions and opinions of reputable authors, whose views constitute a sort of tribunal or standard readily accepted by those who must needs fortify their own judgment by an appeal to authority. By this method, if insisted on too much, the mind of the student is in danger not only of being overloaded and perplexed with a multiplicity of terms, categories, and distinctions, but of being constantly led to appeal to judges sometimes at variance in their conclusions. It is not infrequent that one meets with candidates in theology on the eve of their ordination, who find it difficult to meet and solve doubts of conscience which a simple knowledge of their catechism at the time they entered the seminary would have enabled them to answer promptly and with accuracy.

No doubt such results could be prevented if there were less of the mechanical and abstract method sanctioned by routine and by the

character of most text-books, and more of the practical, live interest which limits the enunciation of principles and precepts, and for the rest elicits them by practical observation of acts and difficulties which will meet the young physician of souls as soon as he is ordained. This laboratory work of the theological class-room must be done by the frequent proposal of *cases of conscience*, which find their solution in an apt interpretation and in application of the fundamental moral principles and precepts to given circumstances.

Gury's *Casus Conscientiae* has been most popular among theological students for several generations past. Recently Elbel (Bierbaum's revised edition) has been much used, because it combines the didactic statement of principles with the immediate illustration of cases.

But the fact that new aspects of many moral topics have been brought about by changes in modern social and industrial conditions, calls for alterations and additions and eliminations in the presentation of subjects showing the action of the moral order. The late Father Génicot, who for some years taught, we believe, the American students in the Seminary of Louvain, realized this need and sought to fill it by a series of cases which summarize the leading features of pastoral direction for the use of confessors. P. Lehmkuhl, the indefatigable worker at the Jesuit College of Valkenburg, has undertaken a similar collection of cases, clear and elaborate, as is his wont, throughout, and of decided worth for the candidate in theology as for the confessor and director of souls.

The two works, while they cover the same field, differ considerably in their method. Father Génicot simply answers the doubt raised in the case which he proposes. His solution is brief and on the whole without analysis or reference to the principles which he presumes the student to have mastered sufficiently from the pages of his scientific text-book. P. Lehmkuhl, on the other hand, goes into greater detail, makes up his cases in the analytical fashion and answers them in the same fashion. The readers of the REVIEW are sufficiently familiar with P. Lehmkuhl's method, as he is a regular contributor to our pages, and his contributions thus far have mostly been concerned with the subject under discussion. He publishes the cases which deal with the Sacraments as the first instalment of his collection. These form the second volume, but are really the more important for priests called to the practical ministry. The first volume is promised to appear in the course of the present year, and the entire work is, we would suppose,

an integral part of the great moral theologian's text-book now everywhere accepted as a standard of teaching and reference.

The Freiburg publishers are by all odds the best makers of theological text-books.

TIMOTHY; or Letters to a Young Theologian. By Dr. Franz Hettinger. Translated and adapted by the Rev. Victor Stepka. St. Louis, Mo.: B. Herder. 1902. Pp. 555.

It is now more than twelve years since the original work *Timotheus* appeared in Germany. It was the last will and testament of a venerable priest and teacher to his theological pupils. Soon after its appearance he went to his eternal reward. "Henceforth I shall write no longer," he wrote in his preface to the volume, "but I shall pray so much the more." He had been asked, and he attempted to comply with the request, to write some further words on the priest's life of prayer, and on the priest's devotion to Mary the Virgin Mother; but his pen gently dropped from his pure and zealous hand before he could thus round the period of his writings. And how had he written? Those who are familiar with the English translation of his commentary on Dante's *Divina Commedia* and with Father Bowden's rendering of part of the *Apologie* can form an estimate of Dr. Hettinger's erudition, his lofty sentiments, and the wide range of his intellectual sympathy.

In the present volume the author shows himself as the Christian priest and teacher interpreting his Divine Master's longing for worthy laborers in His vineyard. He pleads for whole-hearted zeal in the sacred ministry, for high-reaching efforts of mind and heart by which the sacerdotal race of Christ is to be distinguished from the champions of partial truth and from the cloaked apostles of false science. Nor is it the vain cry of a man who touches us by the earnestness of his appeal; nay, he directs with wisdom and knowledge the young aspirant to the priesthood step by step through the different departments of ecclesiastical discipline, and points out untried ways of avoiding the old dangers, and of recognizing and acquiring the old truth under the changed aspects of modern thought.

In reviewing the German original we said that there was no theological manual or ascetical treatise which could supply to our candidates for sacred orders and to our priests on the mission just this sort of practical and ennobling knowledge. We thought then of translating the work. But a second consideration suggested another course,

and Dr. Hettinger's *Timotheus* became in reality the occasion for our asking the late Dr. Hogan to prepare his articles on *Clerical Studies*. These have done their missionary and educational work among our clergy. But we can readily afford to add to our ecclesiastical library such volumes as this translation of *Timotheus*. It has perhaps more of the discoursive style peculiar to the genius of the German language; but it is a book full of noble thoughts and suggestions for the priest, arranged in systematic order, with here and there a touch of artistic form, and withal practical in its aim. Father Stepka has wisely, we think, permitted himself some freedom in the translation so as to adapt the reading of this excellent series of letters to the way of English readers. The letterpress and make-up of the book are equally satisfactory.

ORDO MISSAE seu precum ac ceremoniarum Missae interpretatio theologico-ascetica; et Meditationes ac Examina ad usum Sacerdotis recollectionem menstruam instituentis, additis Precibus ante et post Missam. Auctore Henrico Van den Berghe, I.C.D. Canonico theol. Major. Semin. Brugens. Praeside. Brugis Flandrorum: C. Van de Vyvere-Petyt. 1900.

Although published two years ago, this little volume is not as well known in ecclesiastical circles as it merits. It gives in the language of the Church a solid and pious, yet short and substantial interpretation of the prayers and ceremonies of the Mass. The meditations reflect the mind of the Christian Fathers on the subject of the sacred ministry, and are rendered practical by the examens that follow. It is a booklet to put in the way of seminarians before they go out on the mission, where it will serve them as a constantly useful reminder of the high estate they serve, while supplying the strength of heart and wisdom from on high. A pocket manual of priestly devotion that supplements the use of the Breviary.

MARY OUR MOTHER. By the Rev. L. B. Palladino, S.J., Missoula, Montana. For sale by B. Herder, St. Louis, Mo. 1902. (Price, 15 cents.)

Father Palladino is a devoted client of our Blessed Lady, as is evident from his former publications, such as *May Blossoms*. The present booklet is an effort—and one eminently successful, both in argument and style of diction—to demonstrate the claim of Catholics to honor Mary as their dearest Mother by special Divine appointment. The treatment is original in this, that the author takes for the basis

of his plea the two words of our Lord on the Cross to His Blessed Mother and St. John. He insists that the address to our Lady: "Woman, behold thy Son," and that to St. John: "Son, behold thy Mother," should rightly be understood as separate utterances with a distinct significance. Thus he overthrows the traditional number, and makes eight of "seven" words of the crucified Saviour. The book is well written, having the genuine devotional as well as thoughtful ring to its utterances. We wish it a large sale, for the benefit of Father Palladino's missions among the Indians, for whom he has labored so strenuously and successfully these many years.

POEMS, CHARADES, AND INSCRIPTIONS OF HIS HOLINESS, POPE LEO XIII. With English Translations and Notes by the Rev. H. T. Henry, Overbrook Seminary, Pa. The Dolphin Press. 1902.

INSCRIBED TO MY FRIEND THE REV. HUGH T. HENRY, LITT. D.

"*The book that is sealed will be given to one that is learned.*"—Isaiah 29.

Sealed was this book, like some sweet instrument
Whose prisoned chords are mute to untrained ears,
Till thou didst loose its voice, and give it vent
In harmonies attuned to seraph-spheres.

If other fingers straying o'er the keys
Have waked, at times, a transient rippling strain,
It was reserved for thee to now release
The rich, full-throated tide of joy and pain.

For lo! thy skilful hands from each fair key
Have drawn the wealth of melody long stored
Within each little shell of ivory,
Framed by the gifted Vicar of the Lord.

Now grave, now gay, the measure moves along—
Carmina, *Ludicra*, quaint *jeux d'esprit*,
Quatrains, *Inscriptiones*, bursts of song,
Fraught with the charm of classic poesy—

All, all reveal the noble, saintly soul,
The warm, true heart of him, our Pontiff-Bard,
Whose triple crown is but an aureole
Of light from heaven[1]—genius multi-starr'd.

[1] *Lumen in Coelo.*

Go forth, sweet songs, dear messengers of peace,
With rarest gems of fantasy impearl'd;
Go forth to cheer, to edify, to please
A cultured, Christian, English-speaking world!

Ye give us glimpses of a long career
As student, Levite, priest—as prelate, Pope,
Ye give us mem'ries of a past most dear,
All radiant with faith and love and hope.

Ye stamp the name of *Pecci* on Fame's scroll,
Not only as Christ's Vicar great and wise,
But as the poet of the Christian soul,
The scholar whom earth's schools immortalize.

And, pondering these chaste and dulcet songs,
We seem to wander by a crystal lake,
And watch the white swans sail in graceful throngs
Where water-lilies their pure petals shake;

Or, seem to pause beside a minster old
With sunny tow'rs, and walls vine-tapestried,—
Above its cross-crown'd spire to, hush'd, behold
A flock of doves, like snow-flakes, skyward speed.

Live, tender dreams of heav'nly love and grief,
Long live, white visions of true joy and rest!
In this memento of our white-robed Chief,
May Poet and translator both be blest!

—ELEANOR C. DONNELLY.

THE LIVES OF THE POPES IN THE EARLY MIDDLE AGES. By the Rev. Horace K. Mann, Headmaster at St. Cuthbert's Grammar School, Newcastle-on-Tyne. Vol. I (in two parts). The Popes under the Lombard Rule. St. Gregory I (the Great) to Leo III, 590-795. Part I, 590-657. London: Kegan Paul, Trench, Trübner & Co. St. Louis, Mo.: B. Herder. 1902. Pp. xvii—432.

Father Mann takes up for his special study of the Papacy the important period of the Middle Ages, which has not thus far been treated exhaustively and fairly by any historian, Catholic or non-Catholic. He rightly begins his account of what are called the Middle Ages with the reign of Gregory I; for although the occasion for the development of an entirely new era in the life of the Church may be said to have been created by the establishment of the Lombard Kingdom under the Arian King Alboin, or in a measure already half a

century earlier through the occupation of Rome by Totila, yet it was Gregory who, by uniting the distracted elements in the Church, restored the dignity of her claims before the eyes of the world, as well as orthodoxy and discipline within her fold. His is the principal figure in the volume before us, and as his policy shaped that of successive Popes for centuries, the character sketch which our author gives furnishes us the key to the events that followed, down to St. Eugenius I, with whose history the present volume concludes.

Father Mann, whilst he does not ignore the judgment passed upon Gregory and the Papacy in general by historians like Milman, Gregorovius, Ranke, and others of equal prejudice, makes no pretension to enter upon a controversy against these writers. He avails himself of the old authenticated sources, such as the *Liber Pontificalis*, certainly a *quasi* contemporary production, the Ecclesiastical History of St. Bede, the Biography of Paul the Deacon (from which our author separates certain portions proved to be spurious), and finally the Life of Gregory, by John the Deacon. Of course, the Bollandists offer a rich fount of available information, and the results of recent research incorporated in such works as Grisar's *History of Rome*, give that critical character to our author's history which every work on such a subject, since the opening of the Roman archives to *bona fide* inquiry, is supposed to bring as a passport to recognition among the learned.

To determine the precise merits of the author's historical judgment is hardly necessary, when we realize that he writes from the standpoint of one who understands the full significance of the spiritual power vested in the Roman Pontiffs. The fact that the Popes represent Christ in the government of the Church furnishes a background and general temper for the historical picture in which they are represented as leading actors. It supplies us with the motives which actuated the Pontiffs of Rome in their intercourse with secular princes and governments, motives which cannot be understood or properly valued by those who do not recognize the spiritual power as distinctly superior to and yet not wholly inseparable from the temporal agencies which it must needs adopt to make itself felt.

Father Mann is fully alive to the exaggerations which earlier historians, mostly in good faith, have been guilty of. He tempers both praise and blame, where it can be shown that either undue enthusiasm or narrow bias or limited information influenced the verdict of writers on his subject. Such stories as are related by Teophanes, namely, that Pope Theodore signed the excommunication of the Patriarch Pyrrhus with a pen dipped in the Precious Blood, are justly discredited by our

author, who pictures for us as a discriminating historian and in agreeable literary style the lives of the twelve Popes who reigned from Gregory the Great to Eugenius I, who received Wilfrid, the first English pilgrim who went to the Holy City to learn there its customs, which he was to bring back to Lindisfarne Abbey.

THE ITALIAN RENAISSANCE IN ENGLAND. Studies by Lewis Einstein. New York: The Columbia University Press (The Macmillan Company). 1902. Pp. 420.

As an unbiassed account of the successive steps by which Italian culture crossed the Alps, and of the degree to which it influenced English civilization during the so-called Reformation period, Mr. Einstein's study stands alone. Descriptions of party-scenes, belletristic sketches, and artistic bits of history which deal with the mutual influences of the Latin and Anglo-Saxon races are numerous enough, even in English; but a thoughtful and connected delineation of the subject by a student and for students of history we have thus far had none, although Mr. Taylor's *Classical Heritage of the Middle Ages*, written from a like impartial standpoint, and issued, as is the present volume, under the auspices of the Columbia University, might be considered an excellent introduction to this class of books.

At the beginning of the fifteenth century we find Italian representatives of classical and scientific learning drawing a large following at Oxford University. Subsequently down to the sixteenth century we see the Italian culture grow in the places of the wealthy classes where it produced that type of accomplished courtier which for a time dominated English society and made polite learning a coveted thing throughout the land. Thence also we trace the reaction of sentiment which gradually assumes the form of Puritanism as a protest against Italian methods.

Our author's observations are based upon authentic and in some instances previously unexplored sources of information. In order to verify his conclusions he has availed himself of the opportunities afforded to scholars in the libraries and archives of both England and Italy, chiefly from documents in the British Museum, the London Record Office, the Bodleian Library at Oxford, and the Public Archives of Florence.

In his description of the scholar, the courtier, and the traveller of the fifteenth century, Mr. Einstein shows what a decided and, on the whole, beneficial influence on the development of English culture was exercised not only by Italian scholarship, but also by the Catholic religion which had its home in Italy. Speaking of "Churches and

Letters" he says: "The patronage of learning which has always been one of the proudest boasts of the Catholic Church, existed especially in the Renaissance, when a genuine love for it on the part of Churchmen atoned for many other shortcomings. The higher clergy, moreover, were mostly university men, whose scholarly interests had been awakened early in life, and who later were placed in a position to show their gratitude."

In discussing "the question of the gentleman" in the period which preceded the Reformation, he contrasts the two opinions prevalent in England, which were bound to modify each other. On the one side was the so-called popular idea which considered nobility to be by birth alone; on the other was the opinion, supported by the philosophers from Italy, which maintained that, since all men owed equally their origin to God, in whom highest nobility found its centre, every one, irrespective of birth, was noble so long as he lived a virtuous life.

The author's descriptions of scenes, of men, of systems in their practical results as illustrated in public life, are very interesting reading, apart from the sound lessons which they convey. The volume, evidently written with an honest purpose of bringing out the truth, whilst it shows that the writer had at his command all the apparatus of historical learning, deserves to be widely read; and, though the author is not a Catholic, the book on the whole is a strong plea for recognition of Catholic scholarship. It refutes the trite arguments that the Church is a fosterer of ignorance, and that the Reformation brought the life of civilization and culture into the northern countries. Whatever real culture was to be found in England at the time of Elizabeth, rested upon Italian foundation, and its best elements are due to distinctly Catholic influence. The reverse of the picture is wholly unfavorable to Protestant activity. "Occasionally the rôles were reversed, and an ardent English Protestant would penetrate Italy filled with a desire for proselytizing. Such a one was Richard Atkins, fanatic and martyr, who went to Rome with the intention of converting the Pope. After he had committed several excesses against the Roman Church, and had insulted the Host, he was denounced, tortured, and finally executed. . . . Oftener it was Italy that had for its effect the Catholic conversion of Protestants."

We do not wonder at the fact that Columbia University, with such broad-minded teachers as Professors Einstein and Taylor, whose honest research in the dominion of history does more to dispel anti-Catholic prejudice than the works of our own scholars, should draw to its halls a large Catholic and generally high-minded patronage.

Literary Chat.

Material for the history of the County of Mayo is being collected by J. G. O'Hara MacSweeny, of Dublin.

A new Irish Dictionary will soon appear under the authorship of the Rev. J. E. Murphy, Professor of Irish in Trinity College, Dublin.

A Life of Father Marquette, by Reuben G. Thwaites, the editor of the "Jesuit Relations," has just been announced by the Appletons.

Canon William Fleming, of St. Mary's, Moorfields, London, has just published a History of the English Martyrs down to the time of Queen Elizabeth.

Mr. Barry O'Brien, author of *Life of Lord Russell of Killowen*, is about to publish a *A Hundred Years of Irish History*. The preface is by John Redmond, M.P.

Muirchu Maccu Mactheni's short Life of St. Patrick, translated by the Redemptorist, Father Albert Barry, has just been issued in a second edition by Gill and Son, Dublin.

Alexander Glovatski's *The Pharaoh and the Priest* has been translated by Jeremiah Curtin, to whom we owe the interesting tales by Sienkiewicz. (Little, Brown & Company.)

Mr. Thomas Concannon under the auspices of the Gaelic League is making a good selection of stories for reading in Irish. His latest is *Blatha Bealtaine*, a translation of Miss Mary Butler's. They are pretty and stirring narratives of revolutionary times in Ireland and France.

Fisher Unwin (London) is soon to publish a history of Wales, covering the middle period of the Middle Ages, by Professor Little, of the South Wales University College. The monastic development of the Order of Citeaux under St. Bernard, and the early Franciscan foundations, will form an important feature of the work.

The Putnams are about to issue Father William Barry's history of the *Papal Monarchy from Gregory the Great to Boniface VIII*, that is, from the seventh to the fourteenth centuries. The work is apparently conceived in the style of the *Rise and Fall of the Roman Empire*, and deals chiefly with the influence of the Church as a temporal power.

Hiersemann, the international bookseller at Leipzig, has procured the few copies of Shiebel & Uhle's descriptive history of the ruins of Tiahuanaco in Peru, which were still in the market. The work is one of the best illustrated specimens of American antiquities. The text is German. Those interested in *Americana* will do well to procure a copy, which retails at something like twenty-five dollars a volume, with maps.

The Catholic, of Dublin (Dawson Street), is making propaganda for Protestant teaching. Its "Plain Papers on Some Fundamental Doctrines," issued in pamphlet form, are intended to refute the various fundamental beliefs of the Catholic Church. A few pages carefully read make plain to the intelligent person the Pharisaical aim of *The Catholic;* but the unwary and simple-minded need be warned against the imposition.

An important work, setting forth the state of the question and the principles on which are based the respective rights of the Church and the State in the matter of education, comes to us from the Belgian Redemptorist, Father F. X. Godts. He has chiefly Belgian conditions in view, and hardly apprehends the American situation in its full extent; nevertheless, his contention is based on sound reasoning, and should be of value to educators and statesmen alike.

The London firm of R. and T. Washbourne has undertaken to issue a special edition for England of our American *Ave Maria* —we should say Father Hudson's *Ave Maria*, for it is he that has given it the excellent character which it has maintained for so many years. A religious periodical more than any other class of publication is apt to bear the impress of the personality of its editor, and in the case of *The Ave Maria* the casual absence of Father Hudson's delicate and tactful supervision would make itself invariably apparent.

Father Talbot Smith, of New York, makes a clever reply to the strictures of a writer in the *Irish Ecclesiastical Record*, who having made a brief visit to the United States, concluded that America was a country unfit for Irishmen to live in, because it invites them to sacrifice their faith to Mammon, or, to use the euphemistic expression of the visitor, "for the Irish, America is the road to hell." Father Smith shows that America offers facilities for the practice of religion which might make it the road to heaven for anybody that has a mind to go there.

The Sharon Hill nuns keep up an excellent reputation for highly efficient educational work, as is manifest from the publication of their *Althea*. Without any trace of that clamorous exhibition which advertises its merits before having achieved them, the School of H. C. J. plainly teaches its pupils the best things in letters, art, and religious discipline. As a result there is a high-class air and originality about their semi-annual publication, designed, composed, and published all within the Convent walls and by the students themselves, which invites confidence in the methods of training represented by the Religious of the Holy Child Jesus.

The Cathedral Library Association of New York, under the direction of its indefatigable president, Dr. Joseph McMahon, has inaugurated a *Truthlover's Library*, conducted on the plan of the "Booklovers Library," which seems to have scored great success. The purpose of the Truthlover's Library is "to put its members in touch with the newest and best literature of the day at a minimum cost and trouble. For $5.00 one book will be delivered each week for one year at the residence of the subscriber. Only one book will be allowed at one time, but the book may be kept at the pleasure of the subscriber. Annotated lists will be issued frequently to help the subscriber in making selections. All that is required of the subscriber is to write out a list of the books wanted, send it to the above address of the Library Association and the books will be delivered and called for, one each week until the list is exhausted.

The John Murphy Company of Baltimore and New York has inaugurated an active propaganda for a more extensive reading of the Sacred Scriptures among Catholics. The recent issue of its quarterly *Tablet* is entirely devoted to this subject, and contains a series of articles from leading professors of Scripture, together with endorsements from high ecclesiastical personages, calculated to render the study of the Bible intelligently popular. No doubt the Messrs. Murphy deal with the subject chiefly as a means to launch and increase the sale of their excellent edition of the Catholic version of the Bible, but if they succeed in this they will have done a decidedly good thing for their customers as well as for themselves. The sale of good Catholic books as conducted by our large and reputable book firms is a work that deserves all encouragement, and money spent in building up a good family library is well invested.

Among the rare books and MSS. recently sold from the collection of Mr. Henry White in London, was a Greek MS. *Evangelia Quattuor* copied from an old Byzantine codex, consisting of four hundred leaves of vellum, with numerous miniatures and illustrations; it brought $1,500. A MS. copy of the *Little Office of the Blessed Virgin*, of the fourteenth century, written on 161 leaves of vellum and containing fifteen miniatures, was sold for $1,645. A similar MS. of 248 leaves from another collection sold for $1,700. Another MS. in Latin, of the *Four Gospels*, containing 204 leaves (vellum) and a miniature, written in the eleventh century, sold for $1,700. A MS. volume, 436 leaves, of a Flemish breviary was bought by Mr. Quaritch for $9,050. This is said to have been purchased for a New York library. New York is in possession of a similar MS., the famous *Evangeliarium* or "Golden Gospels" of the seventh century, which was bought for $12,500 by Mr. Irwin of Oswego, and lately sold to Mr. Pierpont Morgan.

Among the *incunabula* of interest to theologians were a copy of the *editio princeps*, A. D. 1467, of the *Summa* (*Secunda Secundae*) of St. Thomas Aquinas, valued at $555; and a Venice edition, A. D. 1486, of St. Thomas' Commentary on the First Book of Sentences, sold for $505. Two copies of Lactantius, who is styled the Christian Cicero, A. D. 1468, Rome, brought $400 and $395 respectively. A St. Augustine *De Civitate Dei* of A. D. 1468, Rome, sold for $285; and another copy (Mentelin) for $155. The same amount was offered for an Aldine edition of Aristotle in five volumes, A. D. 1495. The first Dutch Bible printed (A. D. 1477) sold for $260. A copy of St. Jerome's *Epistolae*, A. D. 1470, at Metz, sold for $1,010.

The University of Pennsylvania has conferred the degree of *Literarum Doctor* upon the Rev. H. T. Henry, one of the regular contributors to THE ECCLESIASTICAL REVIEW and THE DOLPHIN. Dr. Henry is an alumnus of the Pennsylvania University. Since his connection with Overbrook Seminary he has been active in the department of Church history, chiefly with reference to Patristic studies. It is to the special credit of the University of Pennsylvania that it selected for the bestowal of its academic laurels a man who as President of the American Historical Society, some years ago, published a searching criticism of a series of pamphlets entitled *Translations and Reprints from Original Sources of European History*, edited under the auspices of the University by one of its own professors. We can hardly imagine Princeton, or even old Harvard, showing themselves so liberal in their recognition of literary merit toward an honest antagonist. Father Henry proves himself not the less an honor to his classical Alma Mater for being a priest who adds the modest and unassuming manner of the true Christian gentleman to a broadly cultured mind.

There appeared in a recent number of the Boston *Sacred Heart Review* an extensive critic of *Luke Delmege*. The writer has thoughtfully sifted the work, and shows that for a proper appreciation of the novel, the reader must master the point of view from which Father Sheehan approached his subject. He himself discovers three main ideas or revelations as underlying the author's purpose in the story of Luke Delmege. The first is that of the priestly life, as shown in the fine types of the Irish priesthood which cluster about the central figure of Delmege. Next there is the accompanying revelation of an Irish priest's hope for Ireland's future, and his explanation of her present and her past. Finally we obtain a view of the value set by the Catholic Church, as by the Divine Master, on the individual immortal soul of man. This conception is precisely what gives to *Luke Delmege* its permanent value as well as its originality as a work of literary fiction. To be fully understood, it must be read several times, and this we should recommend to those who are still puzzled as to the merits of this singular piece of work, which, in many respects, is superior to *My New Curate*.

Dr. Joseph Parker, in a paper contributed to the *Daily News* (April 11) commenting upon a recent report of the London Police Courts, touches deftly upon the education question, as throwing light upon the growth of criminal activity in modern society. "We thought," he writes, "that the Education Act would in due time put an end to all this. I never comforted myself with this delusion. Education itself in any intellectual sense never made an honest man, if the man was not honest to begin with. Many piteous appeals were made to us to help the work of popular education, on the plea that children would be taken off the streets and taught good morals without being subjected to sectarian religious training. This sentimental argument is founded on a glaring fallacy. It is the educated man who does the most mischievous work in society. Collect all directors, managers, accountants, and auditors who have from time to time passed through our prisons and ask them if they can read or write. They can read and write only too well. The little child-thief who takes pocket handkerchiefs only may be put in a House of Correction without making any sensible difference to the extent of burgling. It is the educated man who must be watched: the man who knows how to shuffle his cards and how to deceive

the very elect. There is only one cure for this most terrible disease of thieving. Make the tree good, and the fruit will be good. Get at the very heart of the matter, and never attempt to do by reformation what can only be done by regeneration."

Mr. Thomas Connery draws an interesting picture of the present Pope as a young man when in company of Father Salvagni. We quote :

A few years ago M. Boyer d'Agen interviewed Father Salvagni, an old native of Carpineto, where the present Pope was born, and brought out many interesting little facts about young Pecci's love of sport. Salvagni was the one youth who was with Pecci more than others in the hunting expeditions, and it was plain to be seen that he deplored the fact that Pecci the Pope could no longer hunt like Pecci the boy.

"La philosophie peut s'apprendre ailleurs que dans les livres, et la vie est, pour une âme simple, la meilleure école de la Sagesse." Such was Father Salvagni's way of expressing his regret at the changed life of "the prisoner of the Vatican." "One can learn philosophy elsewhere than in books, and the best school of wisdom for a simple soul is life itself."

"One day while Ser Nino and I were guiltless of even a single hair on our chins," said Father Salvagni, "we were hunting *l'alouette au filet.* Reaching out, he leaned over the big ditch you see just here, and rolled to the bottom. I helped him to climb back with my stick, and when he regained the path, safe and sound, he exclaimed :

"When I become Pope I will have a bridge built across here."

"The bridge has not yet been built," said Father Salvagni to M. d'Agen, "but the boy has become Pope. One should not make rash vows, you see. On risque de manquer à sa parole."

At the time no doubt Father Salvagni paid little attention to what must have appeared a mere random remark, uttered jocosely, as an American boy might say, "I will do great things when I become President." But who shall say that the beardless Carpinetan youth was not even then in some mysterious way conscious of the future greatness?

At all events Ser Nino's remark was at least a curious verification of the old saw —about words uttered in jest coming true.

PRESS OPINIONS OF "THE DOLPHIN."

Our readers will be interested in what others are saying and thinking of THE DOLPHIN, now that it has completed its first semi-annual volume. By way of comparing notes, a few quotations from contemporaries in various districts, and representing many different constituencies, are to the point and show the current of public opinion. From the National Capital, the home of the enterprising *New Century*, comes a three-column appreciation of THE DOLPHIN, from which we cull the following : "The fifth issue of THE DOLPHIN has now been reached, and in these numbers are ample evidence of ability in conducting such a publication, and of the needs which it purposes to fill. It reflects the highest credit on the Catholic scholarship of the New World. . . . It has long been felt and occasionally urged that the time is ripe for the establishment of a Catholic monthly review on the lines of the English magazines, such as the *Nineteenth Century*, *The Contemporary*, *The Fortnightly*.

"THE DOLPHIN is the first effort in this direction. . . . It has come into being just at the right time, and its five issues clearly evidence that it is fully prepared to meet the intellectual needs of a large class of Catholic laymen, who will find it an admirable Catholic *vade mecum* for every month of the year, the better they become acquainted with its contents. . . . THE DOLPHIN has not fallen into the error of underbidding other high-class magazines. It is sure to prosper, if I am anything of a prophet; and it contains more solid and reliable reading matter, set out with fine taste, than half a dozen magazines. Therefore, it would be cheap in price at double its present subscription rate."

The Catholic Union and Times, of Buffalo, says: "This distinctively Catholic magazine is a comparatively new-comer to the ranks of Catholic literature, but it is destined to fill a long-felt want. The contents cover topics that ought to be of interest to educated Catholics as well as those who desire to become educated."

The Erie *Weekly Herald:* "THE DOLPHIN carries out the high promise made in its earlier numbers. Indeed, it is a high-class magazine, eminently practical, and appeals strongly to Catholic readers."

From many New England expressions of good will this from *The Providence Visitor* is encouraging to THE DOLPHIN: "Here is a publication of which no layman can say he would be ashamed to put it into the hands of his Protestant or infidel neighbors. . . . There is much about THE DOLPHIN that recalls the scholarly tone of the *Home and Foreign Review* in its better days. It is both orthodox and tolerant, without a shadow of that irritating spirit of 'cocksureness' which has been the bane of the average publication among English-speaking Catholics ever since Vatican days. We do not see how the layman who does not read THE DOLPHIN can affect to be abreast of the best that is thought and said, not only in the ranks of his co-religionists, but amidst those less orderly groups of non-believing minds before whom he will always have to be on the defence. . . . THE DOLPHIN represents an idea; there is only one thing that can stifle that—a body with no intellectual atmosphere to help it to live. *Floreat Delphinus, sit incolumis, sit beatus!*"

The New World, of Chicago, calls THE DOLPHIN "the best Catholic magazine of the month."

A French contemporary, *L'Independant*, says of THE DOLPHIN that it is "irréprochable à tous les points de vue. . . . Elle intéressera certainement tous les Catholiques instruits."

From Ireland, through *The Irish Monthly*, of Dublin, come words of cheer from Father Matthew Russell, S.J., that are appreciated: "THE DOLPHIN will, we are sure, increase its constituency every month, and establish itself as securely as its ecclesiastical sister magazine. . . . The scope of this fine magazine is very wide, embracing all the branches of knowledge in which a thoughtful and educated layman may be supposed to be interested."

Says the *Georgetown College Journal:* "THE DOLPHIN continues to maintain its high place as the most scholarly and thoughtful of all the Catholic periodicals that come to our table. . . . The reviews are among the very best we have read anywhere."

Another collegiate well-wisher, speaking for the ladies, after promising THE DOLPHIN success "judging from the initial numbers of the magazine," with true womanly helpfulness, adds: "Its success must depend on the efforts of its friends, whose first work should be to enlarge the circle of its lay readers."—*The Young Eagle*, Saint Clara College.

The Right Rev. Bishop of Covington, in the official organ of the Priests' Eucharistic League, *Emmanuel*, of which he is the Editor, writes: "When we read the programme of this review, especially intended for lay Catholics, we felt like grasping the hand of the successful Editor of THE ECCLESIASTICAL REVIEW and thanking him for the realization of a long-dreamt dream. The first numbers promise the fulfilment of our best expectations. Now let the Reverend Clergy go to work and prevail upon every layman of means, and every graduate of college and convent, to subscribe to THE DOLPHIN. They will get an intellectual, artistic and literary treat which will soon disgust them with the scatterbrain pabulum of the dime monthlies."

Numerous other expressions of encouragement from public and private sources augur well for the future of THE DOLPHIN which is designed to grow more perfect in proportion to its popularity among our educated classes.

Recent Popular Books.

ASA HOLMES: Annie Fellowes Johnston. $1.25.

Asa's character of a pious and cheerful old philosopher whose lifelong aim has been to serve his fellowmen, is unfolded in a series of brief sketches, embodying the talk at the Cross-Roads store, *i. e.*, a village grocery. The book is pleasantly written, and abounds in charity.

BALE MARKED CIRCLE X: George Cary Eggleston. *Lothrop*. $1.50.

Three Southern boys and a confederate non-commissioned officer leave blockaded Charleston with a little cargo of cotton, one bale containing important papers. They are pursued and engaged by a Union cruiser, but escape with one prisoner; they are capsized, but manage to right their craft, and arrive safely in Nassau. The officer's instructions to the boys and their experience embody much information about sailing a sloop, and the historical situation is clearly explained in excellent English. [Ten to eighteen years.]

COMMENTS OF A COUNTESS: Anonymous. *Lane*. $1.50.

Very shallow and tame comments on English society as it presents itself to a peeress whose impecunious husband is under the dictation of the dowager countess as to which of his own houses he shall occupy. This sufficiently indicates the author's ability to write of English peers, and her abstinence from indecency does not confer any positive merit upon her book.

COURAGE OF CONVICTION: T. R. Sullivan. *Scribner*. $1.50.

The author contrasts the lives of a painter who seeks his art first, and a musician who forsakes his art for money which for a time enslaves him. It is well written, with no yielding to the popular fancy for coarseness and roughness, the author very evidently having the quality which gives the book its title and refusing to make politic concessions. His men and women are strong enough and good enough to be worthy of a place in a book, no common merit this season.

DAMSEL OR TWO: Frankfort F. Moore. *Appleton.* $1.50.

Two sisters, daughters of an English officer defrauded of his entire fortune by a "promoter," attempt to earn money by singing in public and by house decorating, and thus learn something of human meanness and stinginess. The company promoter, making an attempt to obtain possession of a valuable mineral deposit in their father's land, is thwarted by a clever journalist, and the little comedy ends with happiness for all the good characters, and crushing discomfiture for the promoter.

EARTH'S BEGINNING: Sir Robert Stawell Ball. *Appleton.* $1.80 *net.*

Plain expositions of the theories at present held by the astronomers as to the history and constitution of the universe, with necessary explanations of the discoveries forming the bases of the newer hypotheses. The original form of the book was lectures for young persons, and it is within the apprehension of any intelligent child of high-school age. It is illustrated with photographs of the heavenly bodies, charts, and pictures showing the effects of volcanic eruptions, to which the author devotes much space.

ERRAND BOY OF ANDREW JACKSON: W. O. Stoddard. *Lothrop.* $1.50.

A young Tennessean volunteer of 1814 is at Fort Bowyer, and assists in the arrangements for persuading Lafitte and his Baratarians to aid in the American defence of New Orleans. A slave called Black Sam, and a Seminole warrior, aid the real personages in making the story interesting, and it ends with an excellent description of the battle of New Orleans. [Ten to fifteen years.]

FIVE LITTLE PEPPERS ABROAD: Mrs. Lothrop (Margaret Sidney). *Lothrop.* $1.50.

The Peppers, Mr. King and Jasper, Dr. Fisher and Mrs. Fisher wander about Holland and a few places beyond its borders, chiefly employing themselves in spending money, and in being exasperatingly and laboriously virtuous. The story ends with a description of a visit to England, the account being garnished with really wonderful blunders. "The vicar asked the grace" is one of the least of them. The story is too sweet for anything, for reading, most of all.

GIRL OF VIRGINIA: Lucy Meacham Thruston. *Little.* $1.50.

Frances, daughter of a professor of the University of Virginia, is slowly won to love an undergraduate, but learning at the moment of betrothal that he has a divorced wife, she and her father unite in sending him away. After a time she is betrothed to a man worthy of her, and refuses to reconsider the question when the wife of her former lover dies. It is a graceful, clean story of a good daughter and good girl.

GOLF: William G. Brown. *Houghton.*

A very small manual dealing with the mental and moral attitude necessary for good playing, and useful to men and women accustomed to rule their muscles through their minds.

GRAND DUCHESS: Frances Gerard. *Dutton.* 2 vols. $7.50.

Anna Amalia, mother of Karl August, Grand Duke in Goethe's time, is here shown by the light of many contemporary memoirs and letters which also illuminate Goethe and his acquaintances. The tale is curious, and it is not the author's fault that Goethe's part in it is unedifying, but she has made little effort to give her work compactness and logical sequence. Reading it is better than wading through the letters and journals forming its basis.

HARDWICKE: Henry Edward Rood. *Harper.* $1.50.

A Presbyterian church with a congregation of villagers, each one intent upon having the gospel preached according to his own private judgment, and a minister firmly resolved to respect his own mind and development meet and quarrel through some lively chapters. The general teaching of the book is that only the narrow-minded insist that belief in any truth excludes belief in its contradictory. A pious busybody, and a time-serving layman are evidently drawn from life.

HERALDS OF EMPIRE: A. C. Laut. *Appleton.* $1.50.

The struggle of the French and English for the possession of America is the background of a melodramatic story, of which part of the action takes place at the court of Charles II. Some amazing errors, such as calling Henrietta Maria "a Jezebel and a Potiphar," appear in the text.

HER SERENE HIGHNESS: David Graham Phillips. *Harpers.* $1.25.

The familiar story of the American who loves the princess on sight, and persuades her to marry him, is vivaciously and concisely related.

HINDERERS: Ada Ellen Bayly, Edna Lyall. *Longmans.* $1.25.

This is a pro-Boer story, with all the virtues given to the heroine of twenty-eight, and her lover of sixty years, and the vices of using rouge, incivility, breaking the Sabbath, neglecting children, gambling, and a few more impartially divided among the English men and women who believe in their country. It is unworthy of its authors.

HISTORY OF ENGLISH LITERATURE: William Vaughn Moody, Robert Morso Lovett. *Scribner.*

The arrangement of this book gives but little space to the early periods, and it is intended for young students. Its criticism is just as far it goes, but its authors introduce some writers and some books which fastidious teachers would prefer should remain unknown to their pupils. The great merit of the book is that it wastes so little space upon those early authors with whom very few students will ever seek any acquaintance.

IN THE EAGLE'S TALON: Sheppard Stevens. *Little.* $1.50.

The young hero, a cadet of good family, reared in French St. Louis, is beloved by a charming St. Louis girl, and by his cousin whom he rescues from Bonaparte. His visit to Paris occurs at the moment of the negotiations for the purchase of Louisiana, and he is able to use his and her new American citizenship as an argument in his cousin's behalf. Madame Murat, her demands upon her brother, and his treatment of her, figure in the story. Bonaparte's wooing is too blunt and outspoken to be agreeable reading, and Caroline's language is Elizabethan in frankness.

JUDITH'S GARDEN: Mary E. Stone Bassett. *Lothrop.* $1.50.

A wilful, quaint woman's account of her summer with a garden upon which she spent the money that should have clothed her, and all the other funds that she dared. She indulges in some amazing speculations as to prayer, talks with her amusing Irish gardener, and marries off a charming girl friend. Pretty colored pictures, a graceful page border in green, and a cover decorated with clove pinks, make a pleasing summer book.

KINDRED OF THE WILD: Charles G. D. Roberts. *Page.* $1.50.

Studies of animals in the woods of northeastern America, describing their ways sympathetically but without sentimentalism, and dwelling strongly upon the hard savageness of their lives and deaths. The author carefully abstains from giving them any feelings or aspirations foreign to their savage nature, devoting himself solely to showing them as part of the forest with little more power of self-disposition than trees. The pictures are conceived in the same spirit as the text.

LAFITTE OF LOUISIANA: Mary Devereux. *Little.* $1.50.

The author has woven the legends connecting Lafitte with Bonaparte, the artillery subaltern, and later with Napoleon, the prisoner of Elba, into one web with better authenticated incidents, and some purely imaginary, and has added a very well devised conversation between Lafitte and Jackson and Claiborne. She gives the pirate a fortunate love-story, and makes him an interesting figure quite consistent with his times.

LATE RETURNING: Margery Williams. *Macmillan.* $1.25.

A fancied revolution in a fancied republic is made more complicated by the acts of two journalists, an Irishman and an American, and its scenes are vividly described, but to no visible

purpose. The "returning" is that of a woman who, thinking the President cowardly, leaves him; and by a series of mischances is shot by the side of her first lover, the leader of the revolutionists.

LETTERS OF MLLE. DE LESPINASSE: Translated by Katharine Prescott Wormeley. *Hardy.*

The correspondence of Madame du Deffand's treacherous young companion with her secret lover, the Count de Guibert. The letters are curious and noteworthy just now, because they are the foundation upon which Mrs. Humphry Ward has builded her "Lady Rose's Daughter," but their treatment of immorality has the frank freedom of eighteenth century France. Sainte Beuve's criticism of the letters is included in the volume, which is illustrated with colored portraits.

LOWER SOUTH IN AMERICAN HISTORY: William Garrott Brown. *Macmillan.* $1.50.

A dispassionate exposition of the part played by the Cotton States in determining American financial and foreign policy, and in defining Southern opinion of the abolition of the slave trade, of slavery itself, and of laws in regard to fugitive slaves.

MATE OF THE GOOD SHIP YORK: W. Clark Russell. *Page.* $1.50.

A young English girl, whose beauty the author doth protest too much, being driven from home by a cruel stepmother, is befriended by the mate of a merchant-vessel, who finds her a place on a passenger steamer. Her shipwreck brings her to his vessel, and they begin a series of wild adventures, ending in happiness and the acquisition of a competence for life.

MEDITATIONS OF AN AUTOGRAPH COLLECTOR: Adrian H. Joline. *Harpers.* $3.00.

Literary and biographical gossip, with a collection of autographs for its centre, pleasant humor for its sauce, and many facsimiles for illustration. The author is a collector, not a beggar, much less a sharper, like many persons possessing large numbers of autographs, and his book is in every way to be commended to young readers, and also to his contemporaries.

MISSISSIPPI BUBBLE: Emerson Hough. *Bowen.* $1.50.

Law is made the hero of a wild romance, in which figure a noble English lady who loves him and her entirely despicable kinswoman who wins him by fraud, and escapes to America with him after he has been sentenced to death for killing a man in a duel. She leaves him later, and in time he returns to Europe to find the lady of his heart steeled against him and to meet the other woman at one of the Regent's little suppers. The whole blame of the Bubble is cast upon the Regent and his advisers, who neglected Law's admonitions to issue no notes beyond capital in hand.

NOT ON THE CHART: Charles L. Marsh. *Stokes.* $1.50.

Two men and a woman are wrecked upon an uncharted tropical island, and remain there for some months before they are taken off by a United States vessel. Both men fall in love with the girl, and the one whom she does not love loses his mind for a season, but eventually recovers it. The inevitable treasure is discovered and everything ends happily.

ONLOOKERS' NOTE BOOK: G. W. E. Russell. *Harpers.* $2.25 *net.*

Anecdotes, of Englishmen and women, criticisms of royalty and society, and opinions as to the current of conduct, morality, and religion. The papers have been printed in England and have been received with great respect, the author being known as one perfectly conversant with his subject, and entirely fearless.

ON THE ROAD TO FRONTENAC: Samuel Merwin. *Doubleday.* $1.50.

A French officer, entrusted with an important mission, attempts to escort a young girl through the territory of the Five Nations. He is assisted by Father Claude de Casson and succeeds in his undertaking, although narrowly escaping death. The author accepts the theory that the Indians had poetical ideas and a vocabulary adequate for their expression, but he is just in

his treatment of the good priest's bravery and devotion.

PASTEBOARD CROWN: Clara Morris. *Scribner.* $1.50.

The daughters of a poor gentleman and his vulgarly pretentious wife, finding themselves in dire necessity, the eldest seeks and obtains a place on the stage. She is aided by a benevolent "star," but owes her eventual success to an actor-manager whom she loves, not knowing him to be married. She does not discover his position until she has sinned, and the book ends very sadly, although the author's condemnation is mingled with pity. The tendency of the book is to discourage theatrical ambition.

PHILIP LONGSTRETH: Marie Van Vorst. *Harpers.* $1.50.

The hero, a millionaire's son, attempts to play at philanthropy, and causes some serious labor and trade complications besides giving great unhappiness to a worthy girl whom he fancies that he loves. His father dies at a convenient moment, his business troubles take a favorable turn, and he discovers that he really loves a woman of his own class. The book is written in fancifully bad English; the things which the heroine is said to do with her eyes would make her fortune if presented on the stage.

POEMS. Charles G. D. Roberts. *Page.* $1.50.

The author has collected everything included in his five volumes published before 1898, making a volume of ballads, sonnets, lyrics of the forest and city, and classic fragments. They are entirely free from eccentricity in form and from those aberrations on morals considered so admirable by certain authors, but they are strong and original, and the volume is one of the most important books of poetry to appear this year.

RED ANVIL: Charles Reginald Sherlock. *Stokes.* $1.50.

Peterboro, N. Y., the home of Gerrit Smith, is the scene, and Smith himself has an important part in the story, which deals with the underground railroad, Webster's speeches explaining the fugitive slave law, the feelings of an abolitionist town after learning by experience that an escaped slave may be a criminal, and the process by which one such became a hero. Its effect is to show that unscrupulous abolitionists endangered their country and their fellow beings in the name of principle.

REMINISCENCES OF A DRAMATIC CRITIC: Henry Austin Clapp. *Houghton.* $1.75 *net.*

Thirty years as a critic of the Boston stage prepared the author of this book for its production. It is descriptive rather than analytical, remarkably free from personal prejudice, and it includes very little comment upon actors not approved by the author, and absolutely no scandal. It is illustrated with photogravure portraits of a few of the greatest artists, all in ordinary costume.

RUSSELLS IN CHICAGO: Emily Wheaton. *Page.* $1.25.

A Boston husband and wife are compelled to take up their abode in Chicago and in time learn to love it and to despise the East. The Bostonian woman is superlatively ignorant, rustic, and antiquated, and such modern and commendable ideas and manners as she has are condemned by the author. The Chicago women are rude and vulgar and are praised whensoever they are especially odious, and the entire book is packed with solecisms.

SEIGNEUR DE BEAUFOY: Hamilton Drummond. *Page.* $1.50.

The career of a fifteenth century French nobleman, holding his own with his equals, yielding scant deference to his king, cherishing his own peasants and men-at-arms, because they were his property, is illustrated in a series of episodes, described with much power. The ineffectiveness of the law, the sufferings of the Church, and the brutish condition of the peasants are shown by example, not by formal description, and the story is uncommonly impressive.

SEPTEMBER DAYS ON NANTUCKET: William Root Bliss. *Houghton.* $1.00 *net.*

A trustworthy description of an island curiously misrepresented by newspapers. The account is in the form of a week's diary and includes fragments of authentic eighteenth century letters, historical anecdotes, stories of old houses, and brief legends of island notables, and observations upon the minor beauties of the scenery.

SPENDERS: Harry Leon Wilson. *Lothrop.* $1.50.

The real hero is a Montana prospector and millionaire, seventy years of age. Not content with the conduct of his grandson, who consoles himself for a love disappointment by unlimited gambling and drinking, he arranges matters with another moneyed magnate, introduces the youth to the stock market, and makes him seem to lose the fortune of his entire family, thus giving him a motive for hard work and clean living. The main intention of the book is to make the East and West better acquainted, to which end typical characters from both sections are vividly described. Necessarily certain matters unsuitable for very young readers are mentioned without any direct condemnation, but the story is intrinsically moral and it is always amusing. The author, an Illinois man, knows the far West and Chicago intimately, and has lived in New York ten years.

STRAY LEAVES FROM A BORDER GARDEN: Mary Pamela Milne-Home. *Lane.* $1.50.

Garden gossip mingled with legendary and antiquarian lore and brief poems, some of excellent quality; a group of stories about garden-lovers, and a glossary of bird names and flower names, with a few indifferent pictures, compose a highly attractive book.

'TWEEN YOU AND I: Max O'Rell. *Lothrop.* $1.50.

The first half of this book, "Concerning Men," is written in the vein of one who admonishes a mildly querulous simpleton for his own good, and is clever; the latter half, "Concerning Women," deals with some topics not suitable for general reading, according to English and American conventions. The author's wit and cleverness are undeniable; his discretion is uncertain.

UNTO THE END: Mrs. G. P. Alden (Pansy). *Lothrop.* $1.50.

The heroine, the daughter of a high-minded minister, marries a man of very little principle. Although made very unhappy by the discovery of his real nature, she bravely makes the best of her position, even when, twenty years later, he tries to force their daughter into a mercenary marriage, and after his death she is silent in regard to his failings and her own troubles. The book is meant for Protestant Sunday-school libraries.

Books Received.

THEOLOGY.

PRINCIPIA THEOLOGIAE MORALIS, auctore Thoma Slater, e Soc. Jesu. Londinii: Burns et Oates. 1902. Pp. xx—575. Pretium, 7s 6d *net.*

OUR LADY AND THE EUCHARIST. Selections from Father Faber. By the Rev. John Fitzpatrick, O.M.I., compiler of *The Christmas of the Eucharist*, *Father Faber's May-Book*, etc. New and Enlarged edition. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. vii—79. Price, $0.30 *net.*

LA MÈRE DE DIEU ET LA MÈRE DES HOMMES, d'après les Pères et la Théologie. Par le P. J.-B. Terrien, S.J. *Deuxième Partie: La Mère des Hommes.* Paris: P. Lethielleux, 1902. Pp. tome premier, 612; tome second, 551. Prix, les 2 vols., 8 fr.

ORDO MISSAE seu precum ac caeremoniarum Missae interpretatio theologico-ascetica, et Meditationes ac Examina, ad usum sacerdotis recollectionem menstruam instituentis, additis Precibus ante et post Missam, auctore Henrico Van den Berghe, J.C.D., Canonico theologali, majoris Seminarii Brugensis Praeside. Brugis: C. van de Vyvere Petyt. 1900. Pp. xiv—290.

INSTRUCTIONS ON PREACHING, CATECHISING, AND CLERICAL LIFE. By Saints and Fathers of the Church. Translated by the Rev. Patrick Boyle, C.M. Dublin: M. H. Gill & Son; London: Art and Book Company; New York: Benziger Brothers. 1902. Pp. 221.

THE CATHOLIC CHURCH AND SECRET SOCIETIES. By the Rev. Peter Rosen. Published with the approbation of the Archbishop of Milwaukee. Hollandale, Wis.: The Rev. Peter Rosen. 1902. Pp. 330. Price, $1.00.

"IL M'A AIMÉ!" Méditations pour le Mois du S. Cœur et Prières Choisies. Par A. Vermeersch, S.J., Professeur de Théologie. Paris and Tournai: H. & L. Casterman. Pp. 208. Prix, o. fr. .75.

COMMENTAR ZUM KATECHISMUS FÜR DIE KATHOL. PFARRSCHULEN DER VEREINIGTEN-STAATEN. Von W. Farber. Bearbeitet vom Verfasser des Katechismus. Dritter Theil, *Die Sacramente;* Vierter Theil, *Das Gebet.* Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. St. Louis, Mo.: B. Herder. 1902. Pp. iv—378; iv—105. Preis, $1.50 *net.*

PHILOSOPHY.

THE DANGER OF YOUTH, and A Tried Antidote. By the Rev. Joseph Jordans, S.J. From the German. St. Louis, Mo.: B. Herder. 1902. Pp. 88. Price, $0.15. 100 copies, $10.00 *net.*

PARENTAL RIGHTS IN CHRISTIAN *versus* SECULAR EDUCATION. By the Rev. Michael Daniel Collins, Jonesburg, Mo. Printed at the Institution of Homeless and Destitute Children, Mount Loretto, Staten Island, N. Y. 1902. Pp. 52.

SOCIALISM. Its Economic Aspect. By William Poland, S.J., St. Louis University. St. Louis, Mo.: B. Herder. 1902. Pp. 32. Price, $0.05; 100 copies, $4.00 *net.*

HOW TO REASON: or, The A B C of Logic Reduced to Practice in Analyzing Essays, Speeches, Books. To this is added an Appendix on Definition and on the Making of Abstracts. By the Rev Richard C. Bodkin, C.M. Dublin: Browne and Nolan, Ltd. 1902. Pp. xvi—184.

THE IDEAL TEACHER, or, The Catholic Notion of Authority in Education. From "Théorie de l'Éducation." By Père L. Laberthonnière, of the Oratory, Superior of the College of Juilly. Translated by Margaret La Farge. Edited by Joseph McSorley. New York: Cathedral Library Association. 1902. Pp. 81.

LES BÉATITUDES DE L'ÉVANGILE et les Promesses de la Démocratie Sociale. Traduit de l'allemand de Mgr. Schmitz, Évêque Coadjuteur de Cologne, par l'Abbé L. Collin. Paris: P. Lethielleux. 1902. Pp. 319. Prix, 3 fr. 50.

THE VARIETIES OF RELIGIOUS EXPERIENCE. A Study of Human Nature. Being the Gifford Lectures on Natural Religion, delivered at Edinburgh in 1901–1902. By William James, LL.D., etc., Corresponding Member of the Institute of France and the Royal Prussian Academy of Sciences, Professor of Philosophy at Harvard University. New York, London, and Bombay: Longmans, Green and Company. 1902. Pp. xii—534. Price, $3.20 *net.*

OUTLINES OF METAPHYSICS. By John S. Mackenzie, M.A. Glasg., Litt. D. Camb. New York: The Macmillan Company. 1902. Pp. xv—172. Price, $1.10.

COLONIAL GOVERNMENT. An Introduction to the Study of Colonial Institutions. By Paul S. Reinsch, Professor of Science in the University of Wisconsin. New York: The Macmillan Company. 1902. Pp. x–386. Price, $1.25 *net.*

PHILOSOPHY AND LIFE, AND OTHER ESSAYS. By J. H. Muirhead, M.A., Professor of Mental and Moral Philosophy in the University of Birmingham. New York: The Macmillan Company; London: Swan, Sonnenschein & Company, Ltd. 1902. Pp. 274. Price, $1.50,

PHILOSOPHY: ITS SCOPE AND RELATIONS. An Introductory Course of Lectures. By the late Henry Sidgwick, Knightbridge Professor of Moral Philosophy in the University of Cambridge. New York: The Macmillan Company. 1902. Pp. xvii–252. Price, $2.25.

SCOTTISH PHILOSOPHY IN ITS NATIONAL DEVELOPMENT. By Henry Laurie, LL.D., Professor of Mental and Moral Philosophy in the University of Melbourne. New York: The Macmillan Company; Glasgow: James Maclehose and Sons. 1902. Pp. viii—344. Price, $1.75.

ASCETICA.

SAINT ANTHONY OF PADUA (1195-1231). By M. l'Abbé Albert Pepitre. Translated by Edith Guest. London: Duckworth & Co.,; New York, Cincinnati, Chicago: Benziger Brothers; Dublin: M. H. Gill & Son. 1902. Pp. xiv—186. Price, $1.00 *net.*

MORE HOME TRUTHS FOR MARY'S CHILDREN. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham. Author of *Home Truths for Mary's Children, At the Foot of Jesus, The Retreat Manual.* London: Burns and Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 263. Price, $1.00 *net.*

HISTORY.

DARK PAGES OF ENGLISH HISTORY. Being a Short Account of the Penal Laws against Catholics from Henry the Eighth to George the Fourth. By J. R. Willington M.A. London: Art and Book Company. 1902. Pp. xviii—165. Price, $0.75 *net.*

THE CONVENTS OF GREAT BRITAIN. By Francesca M. Steele (Darley Dale). With a Preface by Father Thurston, S.J. St. Louis, Mo.: B. Herder. 1902, Pp. xxvi—320. Price, $2.00.

MISCELLANEOUS.

A BLIGHTED ROSE. By Joseph F. Wynne. The Angelus Publishing Company: Detroit, Mich. 1902. Pp. 425. Price, $1.50.

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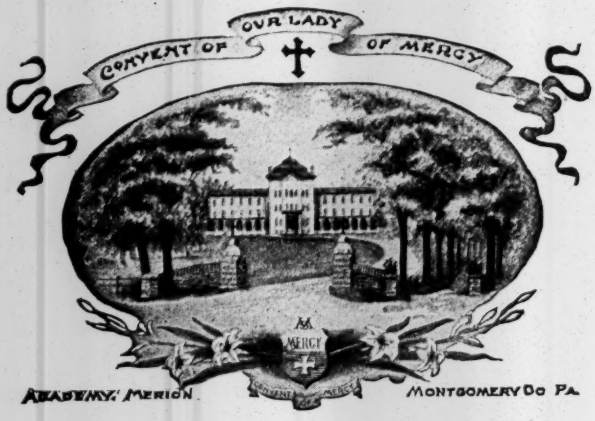

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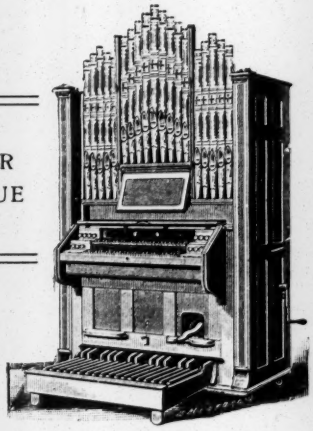

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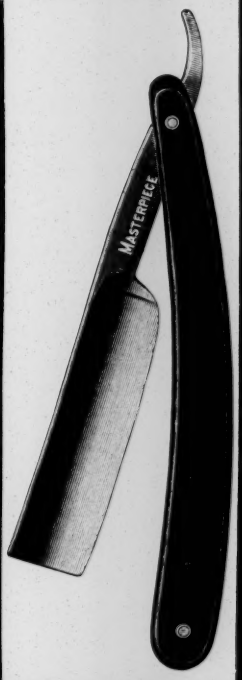

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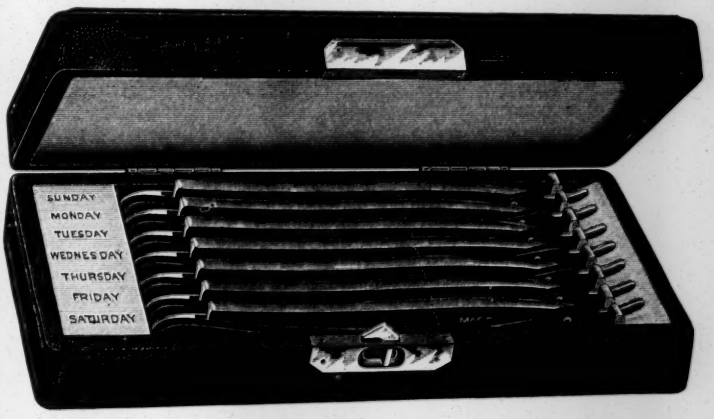

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